

THE

MISSIONARY HERALD.

VOL. XXIII.

FEBRUARY, 1827.

NO. 2.

American Board of Foreign Missions.

Palestine Mission.

JOURNAL OF MR. KING

OF the missionary labors, described in the following journal, kept by Mr King chiefly while he was with Mr Fisk at Jaffa, and during their last visit to Jerusalem, and their journey from thence to Beyroot, no articular statement has hitherto been published The journal of Mr. King came to hand quite recently.

Mr. Fisk's account of the same period was sent from Syria; but, as it has never been received, we suppose it fell into the hands of the Greek pirates.

At Tyre.

Dec. 21, 1824. Left Zidon for Tyre, where I took lodgings in the house of my Arab friend Nicola Manassa. Here I spent about a month, and made some efforts to establish a school for the education of Tyrian females, and was very near succeeding, when one of the principal priests rose up and said, "It is by no means expedient to teach women to read the word of God. It is better for them to remain in ignorance, than to know how to read and write. They are quite bad enough with what little they now know. Teach them to read and write, and there would be no living with them."

These words from a priest, were sufficient to frighten the whole Greek Catholic population. With indignation, I said to him, "Do these words proceed from the mouth of a priest, whose lips ought to keep knowledge? Art thou set here as a light to the people, and dost thou say, that darkness is better than light? St. Peter said, 'Add to your faith virtue, and to virtue knowledge;' how canst thou say, ignorance is better than knowledge?"

But though I did not succeed in my plan of establishing a school, yet I had frequent opportunities for reading the

Scriptures, and conversing with the Arabs on the subject of religion, and showing them the ignorance and sottishness of their priests, who wish to have all around them as much in darkness as themselves; and I have some little hope, that the school will yet be established.

At Jaffa.

Jan. 22, 1825. Mr. Fisk arrived from Beyroot, and Tuesday, the 25th, we set out together for Jaffa, where we arrived Saturday the 29th.

Here I preached nine successive Sabbaths, in Arabic, to a little audience of from six or eight, to twenty persons.

During our stay here, many very curious reports were circulated with regard to us, both among Christians and Mussulmans.

Some said, that we bought people to our faith with money; and that the price we gave for common people, was ten piastres, and that those ten piastres always remained with the man who received them, however much he might spend from them.

Some said, that when a man engaged to be of our faith, we took his picture in a book, and, that if, at any future day, he should go back to his former religion, we should shoot the picture, and the man would die, although we should be in England, and he in Asia.

Signor G. D. informed us, that a Moslem came to him one morning, and told him he had heard, that there were men in his house, who hired people to worship the devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. "What," said Signor D. "would you worship the devil?" "Yes," replied the Moslem, "for the sake of money;" and I have very little doubt of his sincerity. The greater part of the people serve him now, and that, too, for very miserable wages.

Some said, that we had caused a great shaking in the city, meaning by it a moral commotion; and, among the Mussulmans it was reported, that we had actually caused an earthquake.

Feb. 23. Mr. Lewis arrived from Beyroot, on his way to Jerusalem.

25. Our teacher (Mr. Fisk's and mine,) was quite frightened to day, when at prayers in the Mosque. Some Mussulmans came to him, and told him they had heard, that there were certain men here, whom he instructed in witchcraft, that they had made an earthquake in the city, and that it was they, moreover, who had caused the great earthquake at Aleppo.

Leaving the Mosque, he came to us, apparently in great fear, and expressed a desire not to give us any more lessons.

26. He came and informed us, that two learned sheiks had called on him early in the morning, to inquire whether it was true, that those men in the house of Domani (Mr. Fisk and myself) had caused an earthquake? He, in reply, asked them if they were fools? and if they thought any one but the Lord of all worlds, could make an earthquake? and whether they thought we were gods?

Read to day about twenty pages of what are called, by the Mussulmans, the Psalms of David, a copy of which I have just procured. They are very much in the style of the Koran, though there is an evident attempt to imitate, in some respects, the genuine Psalms of the inspired monarch of Israel.

At Ramla.

28. Left Jaffa for Ramla, where we took lodgings in the Greek convent. From the Superior we learned, that none of the books, which we had sold there last year, had been taken away, and that those who had bought, had suffered nothing in consequence of the Grand Signor's firman.

At Jerusalem.

29. Set out for Jerusalem, where we arrived in the evening, after the gates were shut. The governor, however, very politely, ordered them to be opened, and we entered. Several of the Greeks came out with lanterns to meet us, and, at the Convent of the Archangel, we were received with open arms, and were informed, that when our coming was announced, prayers were offered for us by the Greek priests.

Our reception was truly gratifying and cheering, especially, as we had anticipated, or, at least, feared, some

trouble, on account of the firman, and the strong enmity of the Roman Catholic priests.

Thus far have we been led along in safety by the Great Shepherd of Israel, and may all glory be to his name.

30. Several of the Greeks sent us presents of bread and wine.

31. In the afternoon Signor Durogello, the Spanish Consul, arrived from Aleppo, to pay his devotions at the Holy Sepulchre.

April 1. About noon, the Pasha of Damascus arrived with two or three thousand soldiers, and pitched his tent without the city, near the gate of Jaffa.

It is the custom of the Pasha of Damascus to come up hither once a year, to collect tribute, both from Christians and Mussulmans; and his coming is generally a precursor of distress and sorrow. It may emphatically be said, during his stay here, that "these be days of vengeance."

Towards night we went to the church of the Holy Sepulchre to hear the sermons of the Latin priests, and to witness their idolatrous worship. There were delivered, as is usual on the anniversary of the crucifixion, seven sermons. Four were in Spanish, two in Italian, and one in Arabic. "The first scene of the theatre," as one of their own priests, who assisted in the performance, remarked to us, "was in the chapel of the Roman Catholics." Into this we entered a little after sunset, where we saw, arranged in order, and clothed in splendid robes, the priests of the Terra Santa. In a few minutes the doors were shut, the lights all extinguished, and one of these sons of darkness arose, and began a sermon in Italian. He had not uttered more than three or four sentences, before he began to tell how big the emotions were, that filled his breast, and changed the tones of his voice much sooner than a common tragedian would have done in a French theatre; so soon, that no one, I presume, could have been affected. Indeed his art was so manifest, and ill-timed, that I could feel nothing in my own bosom but disgust.

After having spoken fifteen or twenty minutes, he named the cross, and at that instant, a little door, which led into an adjoining apartment, opened, and a man entered with a light, bearing a large wooden cross. "Ecco vienne," cried the preacher, "nel momento propositio;" ("Behold it comes in the moment prophesied;") and kneeling before it, said, "Thee, O cross, we revere, and thee we adore;" ("Tu, O croce, ti reveriamo, et ti adoriamo.")

The second sermon was delivered at the place, where, it is said, the gar-

ments of our Lord were divided; the third, where he was beaten; and the fourth, where he was nailed to the cross. These were in Spanish.

At the last mentioned place, the cross was laid on the floor, and a wooden image about the size of a little babe, attached to it. As I saw the priests kneeling around it, with lighted wax candles in their hands, I said within myself, 'surely ye have crucified to yourselves the Son of God afresh, and put him to an open shame.'

After this farce, they brought the image on the cross to the place, where, they say, stood the cross of our Lord. There they planted it, and a sermon was delivered in Italian, which, though rather coarse, contained some just sentiments, with regard to the sorrows of the suffering Jesus. Towards the close, the speaker addressed the image, and concluded by saying,—*"We now wait for Joseph of Arimathea, to come and take down the body."*

The pretended Joseph soon came, and with hammers and pincers, drew out the nails from the hands and feet of the image, took it down with great apparent care, and wrapped it in a fine linen cloth.

From the place of crucifixion, the image was carried down to the stone of unction, and anointed with some kind of ointment, and sprinkled with perfumed waters; after which a sermon was delivered in Arabic. The sermon was long, the Arabic badly pronounced, and the speaker often broke out in apostrophes, and prosopopeias, addressing stars, rocks, angels, Jews, &c.; but I was pleased with it, as containing the birth, life, sufferings, and death of our Saviour, who, he said, laid down his life for our sins.

From the stone of unction, the image was carried to the sepulchre, and laid in the tomb, at the door of which a sermon was delivered in Spanish, and the scene was closed.

Seldom have I had such feelings with regard to the Christian religion, as I had while witnessing this tragic scene, acted in one of the most interesting, one of the most sacred places on earth,—on Mount Calvary,—in the house of God,—at the place where the Son of God suffered.—Never did I feel so ashamed of the name of Christian: I know of no scene on earth so calculated to make a man an infidel.

Pagan Christians! Idolatrous worshippers of Christ!—Who can go to a Jew, or a Mussulman, in Jerusalem, and ask him to embrace the Christian religion? Ye have defiled the Sanctuary of the

Lord, and put the Son of God to open shame!

2. Our hearts were gladdened by the unexpected arrival of Dr. Dalton from Beyroot.

3. Preached in Arabic to a little audience of six or eight persons, from Luke 23; 33. "And when they were come to the place which is called Calvary, there they crucified him."

4. Held the Monthly Concert of prayer on the Mount of Olives. We commenced with the commission of our Lord to his disciples, to go into all the world, and preach the Gospel to every creature. After this, we read other portions of Scripture, sung hymns, and successively offered up our petitions to the throne of grace, for the Jews, the Mussulmans, and the Christians of Jerusalem; for ourselves, our friends, the societies by which we are employed, and for the churches in our respective beloved countries; for kings, and all that are in authority, for pagan nations, and for the whole world.

Towards the close of our services, we were interrupted by some armed Turks, who treated us with rudeness, and bid us hold our tongues. One of them talked of striking Mr. Fisk with his gun, and I was not without fear that they might use violence.

From the Mount of Olives, we went down to Bethany, and from thence returned to Jerusalem.

In the evening we learned, that the Greeks were in great affliction, and that terror and distress were spread through the city. Last night, the Pasha took the Superior of the convent of Mar Elias, (a Greek,) and gave him five hundred blows on his feet, in order to make him confess, that he had concealed in his convent the treasures of the people of Bethlehem, who have all fled to Hebron. He also threatened to raze the convent to the ground, and to send his servants to search the great Greek convent at Jerusalem, and to take away whatever is pleasant to his eyes, in case the priests do not deliver to him, before the expiration of this day, a large sum of money.

The soldiers have been about the city, breaking open houses, taking men prisoners, binding them, beating them, and putting them in prison. This they do to Greeks, Armenians, Roman Catholics, and Mussulmans, so that the whole city is filled with consternation. The Greek Metropolitans are under guard, and soldiers are stationed in the different principal convents. Of all the inhabitants, none have so much reason to fear as the Greeks. They are poor; no pilgrims now come to bring them

relief, and their country is at war with the Porte. Their countenances are pale with terror, and I may say, that, with very few exceptions, they are literally in tears. Our hearts sicken with the cry of grief all around us. Jerusalem now "weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her; the ways of Zion do mourn, because none come to her solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief; her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head; woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate."

The soldiers are around the wall, and we hear at times, or fancy we hear the cries of those, who suffer under the hand of Turkish cruelty.

6. The affair is likely to be adjusted between the Pasha and the Greeks, by the sum of *one hundred thousand piastres*. He has withdrawn the guard from their convent, liberated the prisoners, and permitted the poor Superior of Mar Elias to be brought into the city. He is now in the great convent of the Greeks. As soon as he was brought in, they sent for Dr. Dalton, who immediately went to his relief. Towards night, Dr. D. made him a second visit, and I went with him. One of his feet was swollen to a very great size, and the bottom of it bruised to a perfect pulp.

The manner of his flagellation was as follows. A cord was attached to a pole in the form of a cross-bow, and his feet placed between the cord and the pole, which was elevated by two men, one at each end, who turned it around till his feet were closely pressed between that and the cord. In this position, with his head resting on the ground, ten men fell to beating him on the soles of his feet with staves, which they clenched with both hands, so as to strike the harder. After these ten had beat him awhile, ten new ones were called. Thus were they changed four times, so that forty men were employed in beating him. He was then left on the ground, bare-headed, in the open air, without any sustenance but water, three days, and three nights, having a rope several times put around his neck, with the threat that he should be hanged; and all this could not make his Grecian

firmness confess what he had once denied.

Called on Signor D. at the Latin convent. He informed me, that the Pasha yesterday demanded from that convent, five hundred thousand piastres. To-day he has come down to two hundred thousand.

7. Rabbi Solomon Sapira called on me, together with the young Rabbi Isaac. Read a little with them in Hebrew, and conversed about the pronunciation of the language. Rabbi S. says, that Vander Hooght contains many errors; and that *Yablonski* is the most correct.

In the afternoon, the two Greek Metropolitans invited us to take coffee with them. The object of this invitation was anticipated. It was to solicit aid.

The stipulated sum, which the Greek convent has to pay to the Pasha yearly, is *one hundred and twenty thousand piastres*. In addition to that sum, he this year demands eighty thousand piastres, as a part of what the Bethlehemites were to have paid of the miri, or land tax, which makes two hundred thousand piastres. Then he demands ten thousand for the governor, ten thousand for another, so much for the Kadi, so much for the Tefenkgee Pasha, so much for soldiers, so much for guards, so much for oppression, till the whole sum demanded amounts to *three hundred thousand piastres*. In addition to this, the Mahmoodeah, which passes current at Jerusalem, at thirty-five piastres, he will receive only at twenty-seven; and the dollar, which is twelve, he will receive only at eight and a half.

He also demands a present of some camel-hair shawls, which he has learned was the custom, in former times, to give, but which, by stipulation, has, for several years, been discontinued. So that he seems determined to oppress them to the utmost.

8. The Turks took Rabbi Mendel and his son, with some other Jews, bound them in chains, and took them to the camp of the Pasha. All the Jews, as might be expected, were thrown into consternation. Rabbi R. has a firman, and is entitled to protection as a Frank. Mr. Lewis, through the Consul, Mr. Durogello, procured his release.

9. Rabbi Mendel, with his son, Rabbi Solomon Sapira, Rabbi Isaac, with several other Jews, called to see us, to express their thanks and their joy. Some kissed my hand, some said, "Praise be to God," and all seemed very grateful for the deliverance which Rabbi M. and his son had experienced.

Sabbath, 10. Mr. Fisk preached in English from Ex. 3. 5.

15. The Pasha, with his troops, moved off from Jerusalem towards Damascus, taking with him Omar Effendi, and the brother of Abou Ghooosh.

Sabbath, 17. I preached from Heb. 9. 22. "And without the shedding of blood there is no remission."

19. The Superior of the convent where we lodge, spent the evening with us, as usual. As he understands Greek and Arabic, we have prayers, sometimes in one language, and sometimes in the other. This evening, we had prayers in Arabic. After prayers, I made some remarks to the servants, on the nature of prayer, its design, and its proper object. The Superior listened with attention, and when I had finished my remarks, he turned to me and said, "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."—"So," added he, "we can now say of you." He then spoke of Mr. Parsons whom he called Levi, and said, "I knew him in Arimathea, and once asked him, how I should know the way to heaven? Levi, taking up the New Testament, said, 'This shows you the way. Search this, and you will find it.'" He then expressed a desire, that when I returned to America, I should send out many others.

To-day, 50 or 60 pilgrims were taken by Abou Ghooosh.

22. The country about Jerusalem is in a very tumultuous state.

23. We were told that all the Armenian priests at Jerusalem, had fled, and that their convent was sealed up by order of the Governor.

26. Abd Er Rahman, the brother of Abou Ghooosh, arrived from Naploos, where he has been confined by the Pasha of Damascus. The Pasha finding him, when at Jerusalem, seized upon him, put him in chains, carried him to Naploos, and demanded for his ransom thirty-five purses, or 17,500 piastres.

27. Heard of several men being killed at Bethlehem. Robberies and murders in the vicinity of Jerusalem, are now frequent.

28. I was informed, by some of Abou Ghooosh's men, that he had had two hundred horsemen out, watching night and day, in order to take the Spanish consul, Durogello, who, it was known, was very anxious to leave Jerusalem. He had proposed to us to go with him.

Sabbath, May 1. Mr. Fisk preached in Italian to 18 or 20 persons, among whom were six Greek priests, one Jew, and one Catholic.

The following is the rough translation of a letter, which was received from Abou Ghooosh, by the Procurator of the Latin convent.

"To his presence, the glory of the Christian sect, our friend the Procurator of the convent of the Franks.—May he remain in safety.

"After abundant longing after your intimate friendship, with regard to your welfare and health, we commence [by saying] to your friendship, that what has happened with regard to us, and the injustice done to our brother Abd Er Rahman is not concealed from you. And now the sum of thirty-five purses is demanded of our brother, and your friendship understands, that, although the whole country should be sunk, we would not give five paras. And now we will not permit the roads to be travelled until we shall receive them [the 35 purses.] What is hoped from your friendship, is, that you will make some arrangement with our friends, the Armenians and the Greeks, with regard to them, and in some way or other, avert them from us. [That is, pay them.] And you are now most fully informed on this subject.

"What is hoped from your friendship, as we have mentioned, is, that you may not render it necessary [to proceed] to things which men will hear of, And your friendship understands, that, although we should go from this part of the country, we would not give two paras.

"At all events, however, you may arrange this affair, arrange it. And may you remain [in peace.]

Your devoted friend,

IBRAHEEM ABOU GHOOOSH."

13th Remandan, 1240.

2. The Spanish consul desired a consultation with us and the English travellers here, with regard to leaving Jerusalem. The governor offers to give us all the soldiers he has at command, to accompany us, but says, that he cannot ensure our safety. "Without are fightings, and within are fears."

7. The Spanish consul sent to us, in the morning, to be ready to set out on our journey in one or two hours. Some of us, however, doubted with regard to the expediency of going, till affairs should be arranged between Abou Ghooosh and the convents, as to the money which was demanded of him by the Pasha.

After some consultation and demur, the consul decided to go, at all events; and Messrs. Madox, H. Lewis, and

Dr. Bromhead determined to go also; and at length we all concluded to go, and ordered our muleteers to be ready; but the animals, which Messrs. Fisk, Lewis, Dalton, and myself had engaged, were not brought till in the evening, so that we could not go with the consul, who set off in the afternoon, with Messrs. Madox, H. Lewis, and Dr. Bromhead, escorted by several soldiers from Aboo Ghoosh.

About sunset, the Greek Metropolitans sent to us, saying, "Every hindrance to your going to day is for good." As we could not set out till night, we now determined to wait till Monday.

Sabbath, 8. In the morning I preached in Arabic. In the afternoon Mr. Fisk preached for the first time here in Greek. Eighteen Greeks were present, of whom *ten* were *priests*. This was one of the most interesting Sabbaths which we have had at Jerusalem.

9. In the morning, our mules were brought, and we were told, that affairs had been arranged between the convents and Aboo Ghoosh, and that now we could go to Ramla without any difficulty. Just before we were ready to set out, Aboo Ghoosh, to our surprise, entered the convent where we were.

On entering, he said, in a stern voice, "Why were you afraid to come to my village?"

After conversing a few moments, and receiving from us some trifling presents, he asked for ink and paper, and wrote the following letter, which he gave to me for his brother.

"Our Brother, Abd Er Rahman, may God, exalted be he, preserve him. Amen.

"We make known to you, that our friends, the English, are going from this quarter. Our desire from you is, that you honor them, and that you do assuredly stand up for their rest, and that you be not burdensome to them.

"We command you, and peace, friend, IBRAHEEM ABOO GHOOSH."

With this letter, we set out for Ramla, without any guard whatever, except our muleteers, and passed through the village of Aboo Ghoosh, without the least molestation, and without paying a single para. We arrived at Ramla, a little before sunset, where we found the gentlemen who had preceded us, who had been obliged to pay to the Nakeeh Effendi of Jerusalem, to Aboo Ghoosh's men, &c. near twenty dollars each.

The adventures, which imparted considerable interest to the journey from Jerusalem to Beyroot, will be narrated in a future number of our work.

Sandwich Islands.

MAUI.

LETTER FROM MR. RICHARDS TO THE CORRESPONDING SECRETARY.

THE history of this interesting and highly favored station, was brought down, in our last volume, to the month of August 1825. We have now the means of carrying it forward to a period somewhat later.

At the close of my last letter, we were living on the sea beach, a spot rendered unpleasant, not only by the roaring of the surf, which dashed within a few feet of our doors, but also, by the numerous houses recently erected on every side, and by the constant running and noise of the natives. Our houses, too, had become so bad, that they were a very indifferent shelter from the storm, and we were daily expecting that the wind would take them entirely away. Having tried in vain, to procure a better site for building, I communicated to the people my intention of removing from the station, as soon as the rainy season should commence. The public excitement on the occasion, was such, as convinced us more than ever, that our pupils are sincere in their professions of friendship. I have since learned, that several prayer meetings were held, and a number of letters written to the chiefs at Oahu on the subject.

Generosity of the Chiefs.

Nearly all the chiefs of distinction were absent from this station; those who remained, made us such offers as they could. I have seen the copy of one letter sent to Kaahumanu, which was as follows: "If you have more love for the dirt on which our teachers live, than you have for the teachers themselves, yet do have compassion on the people of Lahaina; for when our teachers are gone, the dirt will not be worth living upon or cultivating." In another letter it was said,—"We do not ask you to give land to our teachers; we only wish you would permit us to give them the land, which you have given us." The chiefs were by no means deaf to these calls: Kaahumanu soon wrote to me, that she had ordered the governor of Lahaina to make over to me, a small piece of taro and potato ground, and also a garden and building spot. The latter is inclosed in a large yard of hers, and is far the best site for building in Lahaina. Two large well built native houses were standing in the yard, to which we

immediately removed, and in which we now live. Directly in front of us, are several taro gardens and fish ponds, surrounded with cocoa nuts, hala, and kou trees, in the midst of which stands the brick house erected by Tamehameha, and called by Vancouver, "the royal palace." Back of our houses, and inclosed in the same yard, is about an acre of excellent land, designed for a garden. It contains three bread fruit trees, and on its borders, are a few cocoa nuts. It is now covered with bananas, plantains, and sugar cane, interspersed with melons, cucumbers, beans, cabbage and yams. These present a very beautiful appearance; the sugar cane being more than twenty feet high, and the plantains and bananas much higher. The houses which we occupy, will afford us a comfortable dwelling for a year to come. By this act of generosity, we are unexpectedly saved an expense of more than one hundred dollars, which we must unavoidably have incurred before the present rainy season, had they merely given us a building spot without houses.

Examination of the Schools.

The schools are still as flourishing as formerly, and much more numerous. On the 26th of October, the schools of Lahaina were all publicly examined. There were present, nineteen schools, containing *nine hundred and twenty-two* scholars. Of these, more than *five hundred* were found able to read and spell correctly in the spelling book, and *three hundred* passed a good examination in all the printed books of the language. The school of Nahienaena, in a particular manner, distinguished itself for its improvement. It consisted of an equal number of males and females, thirty-six in the whole. They entered the house, with the princess at their head, with as much order and regularity, as the best regulated school in America would have done. Their movements, their dress, and every thing about them, had so much the appearance of refinement, that all present felt, for the time, that they were in civilized society. They were examined in all the printed books of the language, and also in a manuscript translation of a Tahitian catechism on scripture names. During the whole of the examination, there was only one word missed. The school repeated the whole of the scripture tract catechism, all the reading lessons that have been printed, also the Tahitian catechism on scripture names, and each repeated several hymns. Several of the scholars

could have repeated ten, others twenty, and one, the whole forty-seven hymns. The examination was closed by a dialogue, spoken handsomely by Nahienaena, and Kaloa, one of her attendants.

The whole of the examination, was of such a character, as to afford great pleasure to all who witnessed it; and could our patrons have been present, they would have felt, that their exertions for the people of Lahaina, had not been in vain. Since the examination, additions have been made to the old schools, and I have formed some new ones, till the whole number of scholars in Lahaina, amounts to about 1,400. The schools have also increased in other parts of the island. The whole number of scholars on the island at the present time, probably exceeds 3,000. Morókai and Ranai, have also received their proportion of teachers and books; but the number of pupils on those islands, I cannot well estimate; it cannot, however, be less than 1,000. I have been thus particular in the account of schools, that you may see more clearly, how loud the call is, for missionary labor.

Outrage of the Master and Crew of the English Whaleship Daniel.

A general statement of the transaction, which is minutely described in the following paragraphs, appeared in the *Missionary Herald* for last July. It seems proper, however, that all the circumstances of the case, so far as they are communicated by the missionaries, and so far as decency permits their publication, should be known by the friends and patrons of missions.

Silence has generally been observed, in regard to the enormities practised by some English and American captains and crews in their visits to the islands of the Pacific. But there is a limit, beyond which, silence is not a duty; and to this limit the missionaries at the Sandwich Islands have arrived. They have always spoken, in terms of grateful affection, of the kindnesses received from many captains, other visitors, and occasional residents, at those islands. They have celebrated, with the most hearty commendation, signal efforts made by some captains to preserve their crews from disorderly conduct, and to stem the tide of licentiousness, which was bringing such intolerable evils upon the people, and upon the seamen themselves. They have wept in secret over the sin and misery thus attempted to be made inveterate and perpetual. They have expostulated with the criminal authors of so much ruin, and

have warned them of their guilt, and told them plainly of the treasures of wrath and shame, which they were laying up for themselves. They have been grieved to see their own pupils, for whom they have labored with the greatest care, and whom they have taught with parental fondness, seduced away from their protection, and brought, at an early age, into the lowest haunts of vice. All these things they have done and suffered, with a prudence and a firmness deserving of the highest praise.

But when their lives are assailed by brutal mobs, which had been licensed and stimulated by those who ought to impose the most salutary restraints upon their crews; and when there seems no probable security against similar outrages, except by an appeal to the humanity of the Christian world, and by exposing to public reprobation, wherever civilized man is to be found, deeds so atrocious;—the missionaries and their patrons feel impelled to avail themselves of this painful remedy. A remedy, they have no doubt, it will prove; for though abandoned men may have no fear of God before their eyes, and may be sunk to a great depth in moral debasement, there are few hardened enough to be willing that their vile conduct should be known in the four quarters of the globe. The publication of these transactions is, therefore, strictly a necessary measure of self-defence;—of defence against the most lawless violence offered to unarmed men and women, who are engaged in the noble and divine work of raising poor, ignorant debased strangers and pagans from the mire of pollution and the bondage of Satan, and bringing them to the enjoyment of Christian privileges, and to the hope of heaven.

It is not often, in modern times, that missionaries are in danger of martyrdom; or that their readiness to die for the cause of their Lord is brought to the test. It was eminently so, however, in the case of Mr. Richards and his wife; and their decision and composure, in that trying hour, should call forth thanksgivings to God, that his grace was sufficient for them. Better, a thousand times better, to have suffered death, than to have consented for a moment to the perpetration of wickedness.

It is difficult to say when or where, since the days of primitive Christianity, the heroism of Mrs. Richards has been surpassed. When she had great reason to expect, that Mr. Richards would be murdered before her eyes, and that, in a few moments, she and her infant boy, would be left to the tender

mercies of monsters whose hands were reeking with the blood of her husband; when there was no missionary brother or sister within a hundred miles, and no human protectors, on whose timely aid any reliance could be placed; and when a single word of assent to the abrogation of a law in favor of public morality, would have removed all danger; in these circumstances, she was firm and faithful. O, if she had then failed;—if she had exclaimed, "We cannot resist this torrent of iniquity;—these guilty men will have their way;—let us not lose our lives, in this desperate struggle, for we cannot prevail,—at least save my life, and the life of your child."—if, through feminine weakness, she had yielded in this manner, with what indescribable anguish would the soul of her husband have been tortured; and what could he have said, and what could he have done, in such a distracting exigency? But she was sustained. The Lord was her protector; and the missionary cause was not tarnished.

It is hoped, that this whole transaction will long be remembered by other missionaries, and that they will all be confirmed in the determination never to yield an inch to the enemy.

Without delaying our readers longer, we proceed with the journal.

In our letters to you, we have frequently spoken of the kindnesses we receive from the numerous whaling ships that semi-annually visit these islands. The same kindness, from most of the ships is still continued. It has heretofore been our practice, to mention the names of those who have done us favors; while we have carefully concealed the names of those who have done us injuries. The case that I am about to relate, is one of so aggravated a nature, that we think not even a name should be concealed.

October 3. The ship Daniel, of London, Capt. Buckle, arrived, and anchored off Lahaina. The ship had no sooner anchored, than the officers and crew began to perceive the effect which Christianity is producing on the polluted islanders. A law had been passed by the chiefs, prohibiting abandoned females from visiting the ships which touch at the islands. Three ships had recruited at this place, and the law had been regarded.

October 5. A little after sun set, two men from the Daniel called, and expressed a desire to converse with me alone. I unhesitatingly followed them to the door. They immediately introduced the subject of the new law;

and said the law was an improper one, and that I was the means of its being passed. I entirely disclaimed having any thing to do in enacting this, or any other law of the nation, except, that, to the best of my ability, publicly and privately, I inculcated on the chiefs, and on the people, the principles of the scriptures, among which, I, of course, included the seventh commandment. They said, I could, if I pleased, procure a repeal of the law. I replied, that I could do it in no other way, than by telling the chiefs, that the law was inconsistent with the law of God, and that God would be angry with them, if they kept this law in force. I then appealed to them, whether, in speaking thus to the chiefs, I should be speaking the truth, or acting in the character of a Christian missionary. A full half hour was spent in conversation, during which time, I had some reason to believe a good impression was made on their minds. They had just left the yard, and I had taken my seat at the table, when several more entered the yard, and one called at the window, to know whether he might enter the house. I opened the door, but the language of those who remained without, was such, as I should expect from a determined mob. The man who entered the house, immediately demanded the repeal of the law, at the same time uttering the severest threats. I conversed with him much as I had done with the other two, but not with so good effect. I tried to reason, but it was in vain. During the conversation he threatened, at one moment, my property, then my house, then my life; and last, the lives of all my family. I told him distinctly, that there was only one course for me to pursue, and that, I had already mentioned;—that we left our country to devote our lives, whether longer or shorter, to the salvation of the heathen;—that we hoped we were equally prepared for life or death, and should, therefore, throw our breasts open to their knives, rather than retrace a single step we had taken.

Mrs. Richards, who had thus far listened to our conversation, then said to them, "I am feeble, and have none to look to for protection but my husband and my God. I might hope, that in my helpless situation, I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will, by no means, consent to live upon the terms you offer." The ada-

mant seemed a little softened. He said, *he* should have nothing to do in any abuse, but he thought we had better look out for others. As he was about to leave the house, we earnestly entreated that he and his shipmates would have compassion on themselves, even though they had none on us, and that they would conduct in such a manner, that they could justify themselves before that tribunal, to which we appealed, and before which they must surely be brought.

During the whole of this time, the company without, were uttering the most horrid oaths and threats; but after the man left the house, they all left the yard. One more came during the evening, but we did not admit him to the house. We employed several men to watch through the night, but sleep forsook our eyes.

Thursday 6th, two men in a state of intoxication, came to the gate, and talked in the most insulting manner. The natives prevented their entering the yard. I informed the officers of the American ships, who were present, what threats had been made, but it was a subject in which they felt no interest. I then addressed a letter to Capt. Buckle, stating what had taken place, and requesting him to call and see me, as it was improper for me to leave my house to call on him. He did not call, but wrote, in reply, that all his men were on shore, with a determination not to go off to the ship, until they obtained females to accompany them.—He, therefore, gave it, as his opinion, that I had better give my assent, after which, he assured me, all would be peace and quietness. All hope of receiving any protection from the Captain, was now at an end; indeed, I had, previously, but little ground for hope, for he had already a mistress on board, who had accompanied him a six months voyage. She had been one of our most promising pupils, but, last March, was sold by Wahine Pio, her chief, for 160 dollars. She was so unwilling to accompany him, that after she was taken on board, three different messengers came to me, at her request, earnestly entreating, that I would use my influence to procure her release. The law on the subject, was not then passed, and there was no chief of sufficient authority, in Lahaina, to whom I could apply. She was, therefore, compelled to go, notwithstanding all her entreaties.

On Friday morning, I rose earlier than usual, and walked out in the yard; but had scarcely reached the gate, when I saw a company of sixteen men approaching the house. They passed

by without calling. The path being so narrow that they were compelled to walk single file, every individual, as he passed, uttered some deadly threat, accompanied with awful oaths and gestures. The whole appearance of the men, was such, as plainly told us, that they were ripe for the blackest crime. This company returned to the ship; but, about 9 o'clock, a boat was seen approaching the shore full of men, and having, what the natives call, a black ensign. The trees in front of the house obstructed the sight, so that I could not see the boat; but as soon as it reached the land, about fifteen or twenty men were seen approaching our house, some of them armed with knives, and one, or more, with pistols. As they approached the gate, one of our small guard stepped up, shut it, and attempted to hold it. The foremost of the mob came up and ordered it to be opened, but was not obeyed; at which, he drew a knife, and made a thrust at the guard; he started back, and thus avoided the thrust. The sailor then attempted to enter, but the gate being again closed upon him, he made a second thrust, but the gate received the knife, which entered the wood more than an inch. The guard being only four or five in number, and they unarmed, were then obliged to retreat.

I had witnessed this at the window, but seeing the guard retreat, I retired to the back part of the house, where I could have a better opportunity to defend myself, in case the house should be broken in. One of the mob came up to the window and asked "Where is the — missionary?" No answer was given; but the man stood looking and threatening; during which time, the natives were collecting from every quarter, with stones and clubs; and before the sailor had left the window, not less than thirty natives had entered the house at the back door. The mob then retired without offering any further violence. Through the day, however, and the forepart of the night, we were constantly disturbed by sailors who were skulking about the yard, and frequently coming to the door with professions of friendship, and earnestly entreating to be admitted to our house. As soon as the mob retired, the chiefs increased the number of the guard, and also gave them weapons, which they had before refused to do. On Saturday, all was still, excepting, that reports were every where in circulation, that, on Sunday, the whole crew were going to make an united attack upon us. We knew not what to do. The health of Mrs. Richards had been such, that, for three months, she

had been unable to attend public worship. The church was near half a mile from our house; and to leave Mrs. Richards alone, during worship, appeared unsafe and improper. I therefore mentioned to the chiefs on Saturday evening, that worship would be conducted under the kon trees in my own yard. The morning dawned, and among the natives, all was as still and quiet, as a New-England Sabbath. We could not bear the thought, that on that day, the church must be deserted. Instead of being worn down with anxiety, Mrs. Richards exhibited much more than her usual strength and firmness. She had been entirely deprived of rest for four successive nights, and had not, for many months, been able to walk away from our door; but early on this morning, she proposed to accompany me to the house of worship. I immediately gave orders counter to those I had given the evening before. The bell was rung, and the people assembled in their customary place, and in their usual numbers. Having committed our house to the care of the guards, and ourselves to the care of an Almighty Protector, Mrs. Richards and myself repaired to the church. We saw sailors in every direction, but did not receive the slightest insult from any individual. Whether the men were deterred by their fear of the natives, or more directly, by that Power, which secretly, but constantly, controls the heart, we are unable to say. The day was so quiet, that at night, we were relieved from much of our anxiety, and retired to rest at an earlier hour than usual. We had just fallen into a quiet sleep, when Mr. Stewart arrived. One of our guard heard him at the door, and immediately called out to know who was there. The answer was, Mr. Stewart. The guard was suspicious, and therefore took a lamp, and raised a window a little, pointed out his musket, and then ordered Mr. Stewart to come to the window, that he might see him. As soon as he saw who he was, he opened the door. After this, we received no more threats or insults. Capt. Buckle and his men, however, seemed determined that the law should be repealed, and frequently went to the chiefs on the subject. They said, that they were never in so religious a place before in all their lives. But, after all their efforts, they could not procure the repeal of the law, nor could they procure a single female to carry with them to the ship.

After this, a considerable number of American whalers visited us, and were as polite and kind as usual. By them

we learned, that Capt. Buckle encouraged his men in all that they did, and even went so far as to promise them arms, in case they needed them, in the accomplishment of their object.

The appearance of the people during this commotion, was far better than could be expected under such circumstances. In the midst of the danger, the princess sent to know if we would take passage with her in a double canoe for Morokai. When she found that we preferred staying in Lahaina, she dispatched a man after our babe, saying, she would take care of him in the fort, where no evil could befall him. Whenever I walked out, if the natives saw a foreigner, even at a distance, they at once collected around me, and threw themselves into a posture of defence.

There has never been a period in our lives, on which we had more occasion to look back with gratitude to our Heavenly Benefactor, than the one of which I have now been speaking. Not a hair of our heads has ever yet been injured. We have never yet felt forsaken, or alone. We have never yet wished ourselves out of this field of labor, and toil, and persecution; but we have wished, and longed, and prayed, for one associate, who would help us when we are feeble, advise us when in doubt, hold up our hands when we faint; who would teach the people when we are away, take care of us when we are sick, help to guard us when we are assaulted, go with us to the throne of grace; and, in fine, share with us all our toils, all our sorrows, and all our joys. The value of such associates, we have learned by happy experience, and we have also learned what it is to be without them.

Natural Phenomena.

Before I close this letter, I must mention a few natural phenomena, which, though they are not connected with the missionary work, are, nevertheless, worthy the attention of every rational man. On Tuesday, 6th Sept. we, for the first time, experienced the shock of an earthquake. It was not so great as to be perceived by those who were engaged in work; but where all was still, it was so clearly perceived, as to create among the people considerable alarm. Some said it was the precursor of Karaimoku's death. Many thought it the harbinger of some judgment about to befall the people, on account of their paying attention, others on account of their not paying attention, to the *pahala*. About the same time, though

not on the same day, an earthquake was felt in different parts of Hawaii. Of this, however, you will have particulars from those who witnessed them.

About the middle of the same month, a comet was discovered by the natives, in a south-west direction, and at a little distance from Taurus. I did not see it until it had passed much farther to the south. It passed so rapidly, that, in a few weeks, it was entirely out of sight. This, however, could be seen so much better in the clear atmosphere of New-England, than at these islands, that I need say no more about it.

On the 27th of the same month, between 10 and 11 o'clock, A. M. a meteoric stone passed between Lahaina and Ranai, towards the west, or perhaps, W. N. W. I heard the report distinctly; but being within doors, I did not see the light. I took my glass immediately to look for a vessel, supposing the report that I heard, to be the firing of cannon from a ship at sea. There was no vessel in sight; but while I was looking, I heard the natives cry, "Akua lele," (flying god.) On inquiry, they told me, that they had seen a streak of light passing horizontally through the atmosphere, in the direction above mentioned. I have since been told by some fishermen, who were fishing near Morokai, and about twenty miles from Lahaina, that the *Akua lele* fell in the Morokai channel. In describing its fall, they said, "the quantity of water thrown into the air, was very great; a ship, with all its sails spread, is very small." There was a rumbling noise heard for a considerable time after its fall, which, perhaps, might have been occasioned by the heated stone, falling into the water. It is probable, too, that a part of the same passed on, and fell at Oahu, where pieces were collected by the natives, and sold to the Russian discovery ship. A small fragment is also in the hands of the missionaries, and from them you will probably receive a more full account of it. From the accounts of the natives, it appears, that this phenomenon is not of rare occurrence here, though most of their stories respecting them, are very ridiculous, and it is difficult to decide what is, and what is not, to be credited.

It is now reported here, that the volcano on Hawaii, is in very vigorous action, and that the boiling lava has risen several hundred feet in the crater; the people are, therefore, expecting an eruption. If any thing important takes place, you will have the particulars from those who are on the ground. All

these phenomena are considered by the people generally, as the precursors of some national calamity. Those, however, whose business it formerly was, to interpret on such occasions, are pretty still, and the common people, therefore, do not pretend to predict with exactness.

EXTRACTS FROM MR. STEWART'S PRIVATE JOURNAL.

The journal from which the following extracts are made, was addressed to a friend in this country, and first inserted in the *Christian Advocate*, published at Philadelphia. Mr. Stewart, it will be recollected, was obliged, on account of Mrs. Stewart's illness, to return to this country; and is now engaged in visiting Auxiliary Societies and Associations, in order to promote the object of the Board. Before his return to this country, he labored principally at Lahaina, on the island of Maui, in company with Mr. Richards, though he rendered occasional assistance at the other stations. The journal was written during the year 1824—5.

The first extract is a familiar description of the manner in which the mission family at Lahaina spend a day:—

The sketch of a day at present will give you the regular engagements of a month; and in its peaceful progress, I can assure you, we find no inconsiderable degree of contentment and happiness. We generally rise with the sun, and spend the first hour in religious and devotional reading—breakfast at eight o'clock, (a *frugal* meal, as we are entirely out of butter, sugar and coffee,) and immediately after, we have family worship, consisting of a hymn or chapter in the Bible in order, (at present one of the Psalms,) and prayer. The hours from 9 to 12, Mr. Richards and myself devote to the study of the native language, and to the preparation of exercises for some one of the native religious meetings. At 10 o'clock in the morning, and at 5 in the afternoon, *Kekanonohe*, the youngest queen of *Riho-riho*, and one of her favorite female friends, an interesting and intelligent girl of fifteen, come with their retinue to study, under the direction of Mrs. Stewart, while the young princess and another scholar visit Mrs. Richards, for a like purpose, at the same hours.

After dinner we devote an hour to miscellaneous reading, of which the periodical publications, &c. sent from America, and our united libraries, form a tolerable collection. I have begun the year with *Mason on Self Knowledge*—a work well suited to the season, and

worthy, at least, the annual perusal of all who would improve their time to the best advantage, and exercise their powers to the highest good of themselves and their fellows. I then visit some of the schools, of which there are several in spirited operation, under well qualified native teachers,—call on some of the chiefs, and afterwards take a walk for exercise, generally to our garden, about a half mile from the beach, on the plantation given us by *Karaimoku*, on our first arrival at Lahaina.

Our evenings are the pleasantest portion of the day. Our yard is no longer crowded by noisy natives, whose chiefs are lounging about our writing desks and work table;—all out-doors is silent, except the restless surf, and we are left without interruption, renewedly to apply ourselves to this unformed language, that we may be qualified for more extensive usefulness in the stations we occupy. At 9 o'clock, we turn to the Bible, which we are studying with *Scott's* and *Henry's* Commentaries, and after an hour spent in reading, and in passing an examination on the portion which occupied our attention on the preceding night, we again have family worship, and retire to rest usually between 10 and 11 o'clock.

What follows is an account of Mr. Stewart's more public duties while at *Honoruru*, on the island of *Oahu*. It is nearly the same, though more minute, than his account of his public duties at Lahaina;—by which it appears that the missionaries do not labor for the salvation of the natives merely, but that the crews of the vessels which touch there, and occasional residents at the islands, receive a share of their sympathy and labors.

My duties here are the preaching of the English sermon every Sabbath morning, and the conducting of a native service in the afternoon of the same day, at *Waititi*, three miles from *Honoruru*; another service at *Waititi*, every Wednesday afternoon; and the instruction of about thirty young men in reading and singing three times a week—on Monday, Thursday, and Saturday afternoons. There is also a native conference meeting, every Monday evening, which I attend with Mr. Ellis; and we both make it a matter of duty to spend some part of every day in visiting the chiefs, and in superintending some one of the various schools now in operation, under native teachers in the village.

To those, who have friends exposed to the dangers and temptations of a sea-faring life,

it must be pleasant to reflect, that God is every where present to exert a power over the heart of the sinner, and that Christian sympathy and Christian counsel can be found at the ends of the earth. This is one aspect, in which missionaries among the heathen are seen to exert a salutary influence on the Christian nations which send them forth.

The Spirit of the Most High, my dear M., is not only breathing, as we hope, on the spiritual chaos of this dark and unformed land, but is also, we now and then have reason to believe, moving on the face of the waters, by which we are surrounded, agitating and new creating the hearts of some of the many who traverse their surface, by the irresistible mandate, "Let there be light." Every season for the return of the whale ships to the islands, brings to our knowledge the case of some one at least, who, amidst the general and unexampled dissoluteness of his companions, is groaning under the galling chains of sin and guilt, and sighing for the liberty and blessedness of the Gospel, or who is rejoicing in the hope of having already been brought, through grace, into all the freedom of the sons of God. Within the last week, besides having two or three personal interviews, I have received two letters from an interesting young man, an officer on board a ship now in the offing, in the former situation. He came to the islands a month since, a perfectly careless and thoughtless sinner; but it can now be said of him, "Behold he prayeth;" and he is about commencing his voyage to the coast of Japan, with a bosom filled with thoughts and emotions never known before. In one of his letters, he says he has found it a fearful thing for a guilty, convicted, and altogether prayerless soul, to venture into the presence of a just and holy, and justly offended God: a feeling experienced, perhaps, by all, in greater or less degree, who have attempted to pray, after being suddenly arrested in their sins by the conviction of the Spirit of God.

In confirmation of the truth of the statement above, I will mention an incident, which has just taken place. While at dinner, to-day, a common sailor called, as he said, for "a word of counsel for the good of his soul." The ship to which he belonged did not intend anchoring, but he obtained permission to visit us for a moment, while the captain was transacting a little business on shore. They had been on their voyage nearly two years, and it was now 14 months since, to use his own expression, "he left off the life of a

vagabond, and began to work out his salvation." He had one friend like minded on board, and thanked God he could find "teachers of righteousness" in this dark corner of the world.

I called this afternoon, in company with Mrs. Stewart, to see a young American sailor who is ill, and whom I have visited regularly for some time past. He is one of the many infatuated beings, who desert their ships to wander among the licentious inhabitants of the island, without a home and with scarce a subsistence. He suffers exceedingly, and is entirely destitute of every comfort:—his bed is a dirty mat spread on the ground, with a piece of native cloth for a covering, and a block of wood for a pillow. We do all in our power to prevent his suffering for want of medicine, food, and necessary attentions; but we have become so familiar with sights of misery which we cannot even attempt to alleviate, that we are often compelled to turn from them with a sigh, and banish them as quickly as possible from our recollection. This is indeed a land of disease and death, and, in many respects, of inconceivable corruption and horror. This lad, like many others who live at ease in sin, while their health and strength are continued, now, that he is in a situation of agony and of danger, is overwhelmed with guilt, remorse and shame, and with trembling and tears supplicates the counsel and prayers, which, in other circumstances, he would have disregarded, and perhaps scorned.

Such are to be pitied, to be instructed, and to be tenderly and fervently prayed for; but I doubt whether any one can discharge the duty without the lively fear, that if it is the hour of death, it is eternally too late for their salvation; and that, if they recover, their fears and their penitence will be only as the morning cloud and early dew; and that of them it will be said, according to the proverb, "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

The following extracts bring to view the mutually interesting intercourse, which subsists between the missionaries and intelligent strangers who visit the islands, and the feelings which the latter entertain towards the missionaries, and the views which they have of the importance and success of their labors. The first refers to the officers of the Russian ship *Pretpriatie*, Capt. Kotzebue. Mr. Hoffman, of whom Mr. Stewart speaks with peculiar interest, was a mineralogist, connected with this ship. He conversed much with the missionaries, and made excursions in company

with them to explore the islands and examine the natural curiosities which they present.

While at my writing desk this evening, Mr. Hoffman left on a sheet of paper, the name of his ship, and a list of her officers, as a little memento of his visit. This gave rise to some remarks on the character of Capt. Kotzebue; among other things, Mr. H. stated, that he was a very great admirer of Washington. During the morning, in looking over some papers preparatory to my visit to Honoruru, I found in the folds of one of my pocket books, a sprig of evergreen, which I had plucked from a tree on the humble tomb of our illustrious countryman, when I visited Mount Vernop, in 1821. I immediately handed it to Mr. H. saying, "If captain Kotzebue admires Washington, even this trifle will be thought acceptable by him."—but the moment he knew its origin, with enthusiastic earnestness, though not without evident embarrassment at the liberty taken of directing it from the person mentioned, he exclaimed, "Non—non, Monsieur,—non Kotzebue—moi—meme, moi—meme." No—no, Sir—not Kotzebue—not Kotzebue—myself myself—to which I most readily assented; and added as a testimony of my personal regard, what I had before designed for that purpose, a neat pocket edition of the Testament in French, the language in which we had attempted to hold most of our conversations.

As to language, we had no little amusement since the arrival of this gentleman, who speaks very little English, in the difficulty Mr. Richards and myself have found to avoid combining the *Hawaiian*, which has so long been our daily study, with the French and the Latin, to which we have been obliged to have recourse for an interchange of ideas. At first we could scarce form a sentence, without the unwelcome intrusion of some one of the many words, which, by constant use, have become almost as familiar as our native tongue; and we have often been made to blush, by the impossibility of calling to memory the corresponding word in the language we wished to speak. We had almost persuaded ourselves, that there is something *soft* and *pleasant* in the native tongue; but the mistakes we have made by occasionally joining a word from it, to those which are confessedly classical and polished, have sounded so uncouth and inharmonious, that we are compelled to pronounce it *barbarous*. It is true, there are many words of real beauty in the

vocabulary already collected, and the idiom of the language is said by those best acquainted with it, to admit of great elegance and sublimity in figures of speech, &c. &c. but as a whole, its sounds are certainly rude and seemingly unformed, in comparison with the sweet and flowing tones of the French, or the fullness of the more rotund and dignified Latin.

The missionaries and their wives were repeatedly invited to dine, or take tea, on board the *Preprietie*. They also attended public worship on board, which is thus described.

There is a public service every Saturday evening, and we were gratified by the opportunity of witnessing the ceremonies of the Greek church. They consisted of the services of the rubrick, prayers, lessons, chants, the offering of incense by the priest, (who officiated in an embroidered mantle of green, crimson, and gold)—the kissing of the Bible and of a cross, at the close of the service—held by the priest to each individual after the benediction. There was no exhortation, nor any thing in the form of preaching. During the ceremonies, which occupied more than an hour, the crew stood six abreast, three on the starboard and three on the larboard side, in regular lines from the altar to the bows, and observed the greatest order, and seemed to listen with suitable solemnity to the worship. The officers, among whom we took our places, formed a group immediately behind the chaplain, and by their apparent reverence and devotion, set a commendable example to the crew. Their full, deep-toned voices, and in some instances, good taste in singing, added much to the effects of the chants and anthems, the chorusses of which, in two or three cases, were very fine.

Though in the whole there was a striking want of that simplicity, which we believe characterized the primitive church of Christ, still we could but regard with tender interest and complacency, a scene in which so large, so youthful, and so noble a company, publicly and solemnly testified their remembrance and fear of God, instead of uniting in the shameless exhibitions of debauchery, which too often, by day and by night, scandalize the Christian name of ships at anchor at these islands.

At parting with the officers of this ship, Mr. Stewart makes the following remarks:

We were last evening called to part with our Russian friends of the *Prep-*

friatie, which left the harbor early this morning, and now looks only like a lofty spire in the midst of the ocean, as she is gently securing an offing from the island before night. We have formed a pleasant acquaintance with several of her officers, though only one, besides Captain Kotzebue, speaks much English. But none have taken such hold on our hearts as the interesting and accomplished young Hoffman—he has been so constantly in our family—he has so greatly commended himself to our love by his intelligence and good breeding, by the warmth and polish of his manners, by the tenderness of his heart, and by a thousand evidences of a virtuous and amiable spirit, that our parting embraces were more like those of long beloved and bosom friends, than of strangers whose acquaintance has been only of a day. He spent both the last evenings with us, and among other little mementos, has left an elegant piece of Latin for each of us, in H's album. We feel sad at every remembrance of him, and our prayers hover around the ship that bears him from us, as we see her fading from our sight, probably forever.

The extracts which follow, were written during Lord Byron's visit. This visit, and the kind and respectful attentions, which the members of the mission families received from Lord B. and the other officers of the *Blonde* frigate, were noticed in the journal of Mr. Richards, kept at Lahaina, p. 172—3, and in that kept at Honoruru, p. 68—73, of our last volume. In the journal of Mr. Stewart, now before us, a very minute account is given of the officers and crew of the *Blonde*, of their intercourse with the missionaries and the natives, and of the ceremonies which were performed at the reception of the bodies of the king and queen from the ship, and at their interment; every thing relative to which, was conducted with great decorum and very much in the European style. On leaving the house where they were first received by the regent, Karaimoku, in state, "several of the officers of the *Blonde*, expressed anew their astonishment at the respectability of the levee, and congratulated the missionaries afresh, on the prospect which they had, as teachers and preachers to so interesting a people." What follows relates to intercourse subsequent to these events.

A council of chiefs, all the most important of whom, (with one or two exceptions,) are here at present, will take place soon, and the peaceful and popu-

lar succession of the young king be publicly confirmed, and proclaimed throughout the island. It is expected that Lord Byron will take this occasion to offer his advice to the government, on a few points of civil polity, &c. which need a better regulation; and as a respectable visitor, and not an authorized officer of his government, suggest a series of measures, which will best promote the interest of the nation.

The very favorable impression of the character of this gentleman, received at a first interview, has been greatly strengthened and deepened by after intercourse. To the apparent quickness, vigor, and cultivation of intellect, which you would naturally expect to see in a *Byron*, he adds a kindness of heart and benevolence of disposition, that would secure your respect and affection, with any name. Few men of his rank, and indeed of any rank, would have completed the objects of his mission to the islands, in so condescending and unexceptionable a manner; and the influence he is exerting, is calculated to open more fully than ever to this people, a way for the introduction to all the illimitable benefits and blessings of civilization and Christianity.

It is with no inconsiderable pleasure that I anticipate, from the excursion to Hawaii, a prolonged intercourse with himself, and some of his immediate friends with whom I have become more particularly acquainted.

Should we, in the providence of God, be permitted to go, before our return I may have it in my power to introduce to you another *Hoffman*. I shall never forget, nor cease to love, that noble and warm-hearted Livonian.

Nothing I have yet known on missionary ground, causes me so deeply to feel the sacrifice of my situation, as the occasional society of such men. The lowliness of our habitation, the plainness and poverty of our table, the known and unknown inconveniences and privations of our whole establishment, ever rouse the recollections of the mind and heart, excited by the intercourse of a week, a day, an hour, with the polished, the intelligent, the amiable, the virtuous—those who have heads to think, hearts to feel, characters to respect, and conversation and manners to win. When I meet and when I part with such, at this extremity of the globe, I feel and know that I am cut off from the choicest sweets of life.

The Captain, and all the gentlemen of the ship, are exceedingly polite and attentive, and our whole situation is made by them as pleasant as possible. We shall feel ourselves under very last-

ing obligations to Lord B., the development of whose character increases our respect, gratitude and love. He is at all times affable and communicative; but while at the tea-table this morning, where we were joined by the chaplain, Mr. Andrew Bloxam, his brother; and Mr. Dampiere, the artist, he exhibited powers of conversation possessed by few, and a versatility which must make him a charming companion, to his intimate friends and family circle. He is a great favorite with the chiefs; and in order most fully to secure every attention and service to himself and ship, Kaahumanu and her sister Hon-piri Wahine, another of the queens dowager of *Tamhanchea the Great*, accompany him in his visit to Hawaii.

On account of Mrs. Stewart's sickness, Lord Byron kindly took her, with Mr. S. and other members of the mission family, from Oahu, to try the effect of a voyage on her health. Having spoken of the accommodations with which they were furnished, and of the decoration of Lord B's cabin, Mr. Stewart speaks thus of the library.

The library is in the after cabin, and is of a character you would more expect to meet with in a clergyman's study, than in a post captain's cabin; consisting principally of the British classical writers, with standard works on morals and religion. History and Theology, are lady Byron's favorite study; and strong and devoted attachment to his wife, who is said to be an eminently pious woman, little devoted to the vanities of high and fashionable life, if no other cause, has led him to cultivate a similar taste.

Speaking of Mr. Davis, the surgeon, and Mr. Bloxam, the chaplain, he says:

Mr. Davis is a polished and amiable man, and manifests a deep interest in Mrs. Stewart's situation, and has scarce failed visiting her, once or twice, every day, since the *Blonde* sailed. The chaplain is equally kind and assiduous in his attentions. He is a young man of fine mind, an *Oxonian*, and highly accomplished. He has a good living in the parish of Brinklowe, Warwickshire, and obtained an appointment in the navy, for the pleasure of the voyage with Lord Byron.

Owing to Mrs. Stewart's illness, Lord Byron and myself, are usually alone at the breakfast table, and his conversation then is less general, as to subjects, and often more interesting, than at any other time. It was particularly so this morning, happening to turn on the

character, &c. of his late distinguished predecessor in the barony of the Byrons. He had often before, spoken of him as a writer, and in reference to his later publications, in terms of unqualified reprehension; but now his remarks regarded him as a man, and a member of his own family. They were of the same age—same education—and on terms of the closest intimacy, till after the poet's marriage. But that event, which has so long been the subject of curiosity, conversation and surmise, in the fashionable and literary world—the separation of the new married couple—produced between the cousins, and friends also, an irreconcilable alienation—the captain having taken part with the lady. Previous to this circumstance, the will of the late lord B. was very much to the advantage of the *heir apparent*; but at their last interview, when the poet was bidding farewell to England forever, he said to the captain, "You have had reason to encourage the expectation of a handsome remembrance in my will—To save you future disappointment, I tell you now, I will never leave you a shilling;" and as Lord B. says, "he was true to his word."

Mr. Stewart thus notices the appearance and conduct of the queens, who were on board the *Blonde* during this voyage.

Their whole deportment has been very becoming and consistent. They have regular worship, morning and evening, in their own apartment; and grace at their meals. They occasionally take a seat at the table, and generally partake of some dish or dishes, regularly sent to them, when they do not. Still their own food is served to them by their own attendants, four times a day. They have observed the ordinary weekly prayer-meeting in our cabin, with their usual interest and satisfaction. Kaahumanu gives as good evidence of piety as could be expected from any one born and nurtured in heathenism, and familiarized, for more than fifty years, with all its superstitions and abominations—setting aside altogether her natural disposition and character, which I assure you are none of the mildest or sweetest; and the habits acquired by a proud and unlimited sovereignty of more than thirty years.

HAWAII.

JOURNAL OF MR. BISHOP, WHILE ON A TOUR TO HIRO.

Mr. Bishop's place of residence is Kairua, on the western side of the island of Hawaii.

Hiro is one of the six districts, into which Hawaii is divided, and is on the opposite side of the island. It is in this district, that Wai-akea, or, as it is now called, Byron's Bay, is situated.

Mr. Bishop performed the journey, described in the following communication, subsequently to his illness, of which mention was made at p. 307 of our last volume; and the first date in this communication, is nearly two months later, than the date of the letter, which is there inserted.

He went, first, by water up the western coast, towards the north; then crossed the island, beyond the lofty Mouna Kea, to the beautiful valley of Kaura; from thence he proceeded down the eastern coast to the scene of Mr. Goodrich's labors at Byron's Bay. From thence he visited the great crater of Kirauea,* a volcano, surpassing in its dimensions any other in the known world. It was then in active operation. Passing on, he found, at the foot of Mount Kau, and in the midst of grand natural scenery, a flourishing school taught by a native, and preached the word of God to a people eager to hear and understand. After stopping, a short time, at Kaavaroa, on his voyage up the western coast, to strengthen the hands of Mr. Ely, he arrived at Kairua on the 11th of January, after an absence from his family and station of 28 days.

Wednesday, Dec. 14, 1825. Sailed this morning from Kairua, in a double canoe, for Towaihae, in company with Puna, a young man of hopeful piety, and five others to carry our baggage across the country. Arrived at Kihoro, 25 miles distant; at 11 o'clock, went ashore, and dined with the chiefs of the place, Pulikoliko, a daughter of the late Tamehameha, and Milika, her husband. After dinner, had some interesting conversation on religious subjects, answered several questions relating to their particular cases, and wrote a prayer for the use of Milika, at his request. On our departure, we received 40 fish as a present. At 2 P. M. got under weigh, and arrived at Towaihae about sunset, a distance of 40 miles north from Kairua.

Towaihae.

Spent the evening and night with Mr. Young. This gentleman is nearly 80 years of age; and has resided on this island 40 years. He is an Englishman by birth, but followed the seas for sev-

* The crater of this volcano has been found, by actual measurement, to be seven miles and a half in circumference, and, in its ordinary state, one thousand feet in depth.—*Ed.*

eral years out of Philadelphia; was in the confidence of his employers, and expected to be raised soon to the command of a vessel. His last voyage was in a ship trading to the N. W. coast of America. On her return from the N. W., orders had been given to her tender to meet the ship at this island, where they were to touch for refreshments. The tender arrived first and was immediately seized by the natives, and the crew all massacred, except Isaac Davis. Upon the arrival of the ship, the schooner was concealed to avoid detection. After trading with the natives awhile, Mr. Young obtained liberty to go on shore, and spend the day in viewing the country; but unexpectedly meeting with Isaac Davis, he learned the fate of the tender and crew. At night when he sought an opportunity to return on board, he found every canoe prohibited from further intercourse with the ship. In this distressed condition, he had the pain to witness the ship, for three days successively, stand close in shore after him, and then put out again to sea. On the third day, she was observed to stand nearer in than usual, when Mr. Young made every possible attempt to procure the means of returning, but in vain. The ship then fired a gun, and standing about, set her studding sails to the breeze, and he soon saw her no more. Young and Davis wandered from place to place dressed in the native habit, until at the suggestion of Capt. Vancouver, Tamehameha gave them land. For Mr. Young's signal services in war the king made him a chief, and gave him his niece in marriage. Her name is Kaoanaeha. This woman is still living with him, and has a large family of children, most of whom have arrived to years of maturity. The above particulars I have just received from Mr. Young himself.

15. Intended to have set out this morning for Kohala, but the importunity of Mrs. Young has induced me to spend the day at this place, in imparting religious instruction to herself and people. Passed the whole of the morning in answering questions on experimental and practical religion, and in giving advice and direction how they might best serve and worship God in their present condition, destitute of a spiritual guide. Mrs. Y. and several of her people have, for more than a year past, been deeply interested with religious things, and now, more than ever, deeply feel their need of some one to lead them to the knowledge of God and salvation. In her manner of conversation, there is much intensity of feeling, mingled, apparently, with true humility.

Upon the whole, the word of God seems to have exerted a strong influence upon her, as well as upon some of her family.

In the afternoon, I preached to a very attentive audience of about 150 persons, assembled in the school house.

16. Set out at 2 A. M. for Kohala, in our double canoe. Reached Mahukona, 20 miles distant, at sun rise; drew our canoe on shore.

Journey across the Island.

From this place, we commenced our journey on foot across the interior. For about four miles, the country was stony and barren; we then came to a fertile region, presenting a very beautiful landscape, upon which grew the taro, banana, and sugar-cane in abundance. At 12 o'clock, we arrived at the table-land, and beheld the ocean on the north-eastern side of the island.

Having passed the table-land, we found the land intersected with deep ravines, whose sides are covered with the bread-fruit and kukui; the former so useful in furnishing food for man, and the latter celebrated for the oil-nut, that furnishes, at the same time, a brilliant light and a fragrant odour. At the bottom of many of these ravines, are brooks and water falls, which irrigate, on their way to the ocean, numerous beds of taro. The dwelling houses and farms are thickly scattered over this most fertile region, from the sea-shore on the north, to the summit of the interior, presenting a more numerous population, than perhaps any other part of the island of the same extent. Arrived at 3 P. M. at Honopuea, where we put up for the night, being prevented from proceeding by the rain. The people of the plains brought us pigs, potatoes and fowls, for our refreshment.

17. Previous notice having been given, the people assembled in the morning, to the number of 200, when I preached to them. Though the house was the largest in the place, yet many went away for want of room. Proceeded one mile to Kapaao, where the people assembled immediately, in a school-room lately erected. Here I preached again, and as it was rainy when I closed, I requested Puna to address them also, which he did, with much propriety and solemnity, while a crowded audience listened attentively to the discourse. We had, afterwards, some pleasant conversation with Walawala, a chief woman of distinction residing at this place, who seems desirous to avail herself of the benefit of that light, which begins to shine around. But, as she expresses it, "it remains still dark within."

At 11, passed on to the eastward. The roads were slippery, in consequence of the rain, and we experienced several falls, in passing the ravines which crossed our path. Their depth, I should think, is, on an average, about 300 feet. Towards night arrived at Pololu, a deep valley, under good cultivation, and, except towards the sea, surrounded by mountains. Put up with Kanae, the proprietor, who is one of the teachers lately from Kairua. Spent part of the evening in religious exercises with the people of this place.

Sabbath, 18. Preached, morning and evening, to a large congregation assembled in the open air. Was much encouraged by the attention and orderly conduct of my hearers. Afterwards spent some sweet hours in private meditation, as I walked out to a shady grove, that skirted the border of the valley. The rugged and lofty mountain scenery, which enclosed me, save on the side washed by the ceaseless waves of the sea, shut out the world, and led me to adore the mighty hand of him, who "weighed the mountains in scales, and the hills in a balance."

In the evening I learned some of the traditions concerning this valley. It is reported, in the traditional history of the island, to have been, originally, the residence of Oakea and Opapa, the god and goddess who made Hawaii and the other islands of the group. The story relates, that they were produced in the order in which they stand to each other; viz. Hawaii, the elder sister, Maui, the second, and so of the rest. After Opapa had produced the islands, men were also created. The first man that was made, stood erect indeed, but motionless, with jointless arms connected to his body by a web of skin, and legs joined together in the same manner. Maui, another deity, enraged at this motionless and helpless statue, broke his legs at the ankle and knee, and tearing his arms from the web that connected them to his body, broke them at the elbow and shoulder, and thus formed the joints of his limbs.

But as yet he had neither fingers nor toes. Hunger impelled him to seek for food in the mountains, where his toes were cut out by the brambles in climbing; and his fingers were formed by the sharp splinters of the bamboo, while reaching with his arms for food in the ground. By these fortuitous circumstances, the human frame was perfected.

19. Owing to the high and impassable mountains between this place and Waipio, which here terminate in lofty and abrupt cliffs overhanging the sea,

I found it impossible to proceed along the shore; and not being able to procure a canoe of sufficient capacity to afford us a safe passage by water, we resolved to retrace our steps, in part, and proceed through the interior to Waimea, and from thence descend towards Hamakua. In order to shorten our route, we ascended the mountain that encloses the valley, by an unfrequented path; but it proved extremely laborious and difficult. We were obliged to crawl on our hands and knees, holding fast by the long grass, and every few minutes were compelled to stop and breathe, but did not dare to let go our hold, lest our feet should slide from beneath, and precipitate us into the abyss. After more than an hour of hard toil and anxious fear, we arrived at the top, where we threw ourselves down upon the grass, panting for breath, and spent with fatigue. Having quenched our thirst at a rill, which murmured by, and tumbled down the precipice, we ascended towards the interior. In a few hours we arrived at a level and fertile region, extending along the foot of the mountains on our left, around whose summits the clouds were wheeling in the wind, and dropping in showers. On the right, an open and cultivated country spread its lawns before us, and invited to repose. We passed through several hamlets, where schools were established. In three of these places, I had the satisfaction to preach the Gospel to numbers, who never before had heard it. I likewise received several presents of fowls, potatoes, &c. for the refreshment of our company. Night overtook us among the mountains, but by the light of the moon, we could discover our path among the rocks and bushes, where, after travelling until 8 o'clock, in hopes of finding a habitation, we concluded to pass the night in a cave, on the border of a ravine called Luahine. We then collected grass for our couch, and built a fire to roast a fowl for supper. Having committed ourselves to the care of the Almighty, we spread down our mats and slept.

20. Arose early and proceeded. Reached Waimea about 9 o'clock. A. M. This is a high inland valley, lying in the interior, between the highlands of Kohala on the N. W. and Mauna Kea on the S. E., opening towards the sea on the N. E. and S. W. It is well watered, and has a considerable population. A school has recently been commenced here by Mawae, one of our late pupils. At this place we breakfasted, after which I preached to the people in the open air, there being no

house suitable for the purpose in the place. At 11, we began to descend towards the sea on the north, when we entered a long and tedious forest, many miles in width, and rendered almost impassable by the late rains, which have formed a continual succession of muddy pools and slippery declivities. At about 3 P. M., we emerged into the open country, and arrived at Kapulena, in Hamakua, about sunset, having made a circuit of more than 50 miles yesterday and to-day. We are, however, in full sight of the point, from which we started, it being only a few miles to the west of us on the shore. Late in the evening, a part of our company arrived from Waipio, whither they went, the week before, from Towaihae, to await our arrival. I regret the necessity which compelled me to pass by this populous and fertile valley, especially, as I am told the people had made preparations for our visit, and were much disappointed in not seeing us.

21. Preached this morning to about 200 people, assembled on the green in front of the house where I lodged. After breakfast we continued our journey on the upper route, about four miles above the sea, to avoid the deep ravines that intersect the path along the shore, at almost every half mile. The surface of the land is an inclined plane, descending to the north from the foot of Mauna Kea, and terminating at the sea in bold rocky cliffs of 200 or 300 feet in height. Though a highly fertile country, it is thinly peopled. Spent the night at the house of a farmer.

22. Passed the line, which separates Hamakua from Hiro. Here was pointed out to me the place where once stood an altar of superstition, which was now overturned, and the place overgrown with grass. Two years ago when we passed this way, it was standing; but some native, jealous for the honor of the new religion, threw down the images, and scattered the stones, and soon all remembrance of it will pass into oblivion.*

* The visit of Mr. Ellis and his companions to this valley, two years before, to which Mr. Bishop alludes, is thus described in the "Journal of the Tour around Hawaii," p. 194.

"About 10 A. M. we reached the valley of Kauna, which separates the division of Hiro and Hamakua. On descending to the bottom of it, we reached a heiau, dedicated to Pele, with several rude stone idols, wrapped up in a white and yellow cloth, standing in the midst of it. A number of wreaths of flowers, pieces of sugar-cane, and other presents, some of which were not yet faded, lay strewed around, and we were told, that every passing traveller left a trifling present before them. Once in a year, we were also informed, the inhabitants of Hamakua brought large gifts of hogs, dogs, and fruits, when the priests and *Kahus* of Pele assembled to perform certain rights and enjoy the feast. This annual feast, we were told, was designed to propitiate the volcanic goddess, and secure

Crossed seven or eight defiles, steep and slippery, and arrived at Laupahoehoe, at 2 P. M. weary and lame.

The wind being calm, and the sea smoother than usual on this windward shore, I hired a canoe to take me to Waiakea, 39 miles distant, but it not being in readiness to set off this evening, we lay down to rest. At 11 o'clock we were awakened. I took Puna and one of my boys, to assist in rowing, and left the remainder of the company to follow by land. The canoe was small, and the outrigger so light, that we were apprehensive of being overturned into the sea. We were preserved from this dangerous accident only by the right balancing of our bodies, as the canoe rolled upon each swell, and by bailing out the water as often as it dashed in. The cold wind from the land, soon drove me to the oar to keep myself from chilling, where I labored incessantly all night, and at day break, we found ourselves just at the entrance of the bay.

At Byron's Bay.

Byron's Bay, Dec. 23. Arrived at the house of Mr. Goodrich, just after sunrise, cold and wet by the sea. Found Mr. Goodrich and family in health, and just removed into their new thatched house, built by order of Kaahumanu. It stands on the west side of the bay, about 30 rods from the beach, on a piece of land lately granted him by the government. It is pleasant, indeed, after many days of travel and fatigue among the heathen, over mountains and vallies, exposed to storms by day and vermin by night, to repose once more in the bosom of friendship and Christian society, and enjoy sweet fellowship with those, from whom we have long been separated. Such pleasure I am permitted this day to participate.

their country from earthquakes and inundations of lava.

We ventured to deviate from the custom of travellers in general. Yet, though we presented no offerings, we did not go and pull down the heiau, and irritate the people by destroying their idols; but entered into conversation with them on the folly of worshipping such senseless things, and pointed out the more excellent way of propitiating the favor of Jehovah the true God with sacrifices of thanksgiving and praise, and placing all their hopes in his mercy. They took what we said in very good part, and answered, that though the stones could not save them, the being, whom they represented, or in honor of whom they were erected, was very powerful, and capable of devouring their land and destroying the people. This we denied, and told them that volcanoes and all their powers were under the control of that God, whom we wished them to choose for their God and Saviour.

After a drawing had been taken of this beautiful valley, we resumed our journey.

The natural effect of the increase of light among the people, is described above by Mr. Bishop.—Ed.

Sabbath 25. Preached morning and evening at the usual place of worship. The house was filled, and good attention paid in general to the word. But it is to be regretted, that no better example is set, and, in general, no more countenance given to religious things, by Koahou, the principal chief at this place. He still retains three wives, and revels in all the abominations of heathenism, while neither he, or his people, are often at church. Such an example, from a principal chief, has a pernicious effect upon the common people, and accordingly, there are found more open opposers among the natives at this, than at any other station. Still there is much to encourage to persevering effort. Schools are multiplying, and knowledge is increased. There are several, who meet regularly for social prayer, and a few individuals give hopeful evidence of piety.

28. Preached this evening at the meeting-house. The temperature of the atmosphere on this side of the island is many degrees below what it is, at the same elevation, on the leeward, at Kairua. This morning the mercury of Fahrenheit stood at 61° at sun rise, and we find it necessary to kindle a fire in the house, both morning and evening. During the day, there is a mildness and serenity in the air, calculated to exhilarate the animal frame, beyond what I have experienced in any other place. It nearly resembles the early part of September, in the New-England states. This difference of the temperature, is probably owing to the prevalence of the trade-winds by day, and the vicinity of snow on the adjoining mountains, from whence the evening breeze ordinarily blows.

31. The new church being completed, we assembled this evening at 3 o'clock, solemnly to consecrate it to the worship of Almighty God. The building is 96 feet by 30, and was very well filled on this occasion.

Sabbath, Jan. 1, 1826. Preached morning and evening, to a large audience. We are now confirmed in our former expectations, that by enlarging the place of worship, there would be a proportionate increase of the number of hearers. But the scattered state of the population is a difficulty, under which this station labors; for, though it is a highly populous region, there are no compact villages, like that at Honoumuri, and other missionary stations. In the afternoon, the members of the mission united around the table of our Lord. The season was a profitable one, wherein we recalled to mind the great mercy manifested during the past

year, in our deliverance from sickness and death, and our continuance in the field of usefulness, while some of our fellow laborers have been called to return to their native country. The progress of the kingdom of Christ among us during the past year was, also, dwelt upon. How visible has the hand of God been in the work; and with how little extraordinary labor or self-denial on our part, has it been carried on. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

2. Visited, in company with Honorii and Puna, the island of Mokuora, lying in the mouth of the harbor, and separated from the main land by a narrow channel, fordable at low water. It is 40 or 50 rods in circumference, and is covered with cocoa nuts. This island is remarkable as one of those places of refuge, to which the pursued could flee for safety in time of war. Its name literally indicates "the land of safety," and it is the third place now known by us as a "Puhonua," where the vanquished could retire for security from the implacable foe, who, in the bloody wars of former days, would pursue his fleeing enemy to the very caves and fastnesses of the mountains, and spare neither age nor sex.*

Visit to the Volcano.

3. Took my leave of Mr. and Mrs. Goodrich, and started, on my way homeward. We are accompanied by Honorii, who purposes to travel with us as far as the volcano. Our course was S. W. and, for the first five or six miles, was over a fine soil, formed upon an ancient bed of lava, which here and there still lay uncovered. We then entered a forest rendered impervious, except in the path, by the thick mass of underwood and vines; with the latter of which, every tree was loaded from the bottom to the top. We afterwards emerged into an open country, and travelled upon a smooth bed of lava, upon which, in the hollows, was a thin layer of dirt, producing little else but a tall fern, with here and there a bush. At length, we arrived to the habitations of men, in the district of Oraa, where, on account of approaching rain, we put up for the night. In the evening, preached to about 100 people in the open air. Here also we left a teacher, from Hiro, to begin a school.

* The other two places of refuge were at Honauau, in the south-western part of the island, and at Warpio, in the north-eastern. For a description of them, see "Journal of a Tour around Hawaii," pp. 84 and 202.—Ed.

4. Travelled about 10 miles and, it being rainy, put up for the day, at the last houses on the route, before we should reach the other side of the island. Had some religious conversation with the people, but for want of a suitable place within doors, did not preach to-day.

5. Started early on our way. Before we had travelled far, the sulphureous vapor, (the wind being ahead) became very perceivable, and indicated our approach to the volcano. For many miles before we arrived there, the air was so much charged with this vapor, as to be very offensive, and, at times, almost suffocating. We arrived at the crater about 11 o'clock, by a path which led around to the southern side, at this time the windward, our approach to the other quarter being deemed unsafe. We found the crater much altered from what it was in the summer of 1823, when I visited it in company with Mr. Ellis and others. I was greatly surprised to find, that since the visit of Lord Byron and company in June last, the crater had been filled, apparently, to the height of more than 400 feet with fresh lava. The smoke ascended in immense columns from a hundred blazing furnaces, and completely obscured the sides on the north and east, together with a greater part of the interior of the volcano. As the wind occasionally blew away the smoke, I could discover an immense number of fires, some spouting forth from cones that arose to the height of 50 or 100 feet above the surface of the surrounding crust of lava; and others boiling with the greatest agitation, like vast chaldrons of liquid fire, and every now and then sending forth a gust of vapor and smoke with great noise, when the view would again be obscured. The natives inform me, that after rising a little higher, the lava will discharge itself, as formerly, towards the sea, through some aperture under ground. Having satisfied our curiosity, and taken some refreshment, as our company was about to separate, we sang a hymn, and all knelt down in prayer. We then parted with Honorii and his company, who returned from thence to Byron's Bay.

From the Volcano to the Southern Coast.

We began to descend, about one o'clock to the habitable parts of Kau. This route has already been so fully described in the journals of our former tour, that I shall omit it here. We travelled diligently until sunset, when we reached a cave where it was our intention to pass the night; but as it was

dripping with water, in consequence of the late rains, we were obliged to proceed on our way with all possible haste. We succeeded in reaching the verge of the bed of lava, upon which we had been travelling, just as the last rays of twilight receded. We had now to feel our way for several miles, in an obscure footpath, overgrown with tall grass. Darkness, intense and bewildering, succeeded; we felt our way step by step, following close upon each other, and crawling upon our hands and feet whenever we came to a declivity. The rain poured down upon us in torrents, by which we were drenched and chilled. After wandering often from the path, and as often finding it again, we arrived at 10 o'clock, at Kakapala, and put up at a house belonging to Kapiolani, where, cheered by a large fire, we dried our clothes, and soon forgot in sleep, the fatigue and anxiety of the evening.

6. Rainy. After breakfast, the people assembled in the house where we were, to hear the word of salvation. Subject, "The goodness of God in sending to them the knowledge of salvation through the death of his Son." Here I found a flourishing school taught by one of Hopu's pupils. At 11, the clouds dispersed, and the sun shone forth. Our path led through a fertile, but thinly peopled region, at the foot of the mountains of Kau. Here we enjoyed a clear view of some of the most picturesque scenes in nature. Abrupt cliffs and lofty peaks rising in succession to the height of 2000 or 3000 feet, overhanging our right. Still further in the interior rose a lofty, verdant mountain covered with evergreens; while over them all, like a lengthened cloud in the distant horizon, towered the snow-capt Mauna Roa, whose hoar, head glistened splendidly in the sunbeams.

We travelled diligently until dark, and passed the night at Kalaiki with Puhī, a chief, lately of Kairua.

7. Passed on this morning to Honuapo, three miles, and put up for the Sabbath, it being too rainy to proceed any farther. Here we were received with all the hospitality we could wish. The peculiar manner of Hawaiian hospitality is adapted to put a guest entirely at his ease. Whatever is brought forward for his entertainment is given him as his own. He eats when he likes, and what he likes, and is at liberty to give away as much as he chooses, and when he departs, to carry the remainder with him. This custom puts it in my power, by distributing my superfluous food to my host and others, to con-

fer favors on such as have laid me under any obligations, and tends greatly to conciliate their good will.

8. Sabbath. This day ever dawns on the Christian pilgrim with a peculiar welcome. It not only affords rest to his weary frame, but reminds him of the promise of his covenant Father, that the heathen shall be given to his Son for an inheritance. This promise has been forcibly brought to my mind this morning, when looking out towards the western shore, I saw a company of people, about 100 in number, winding around a hill, and descending to the place where we now are. I inquired who they were; the answer was, "They are those who love God, and are coming here to pray." Presently another company came up from the other quarter, and, upon the signal being given for the people to assemble, the whole of this populous village came together, about 1,000 persons. I preached in the open air, both morning and evening, with more than usual freedom, and to highly attentive audiences. After the morning service, the school, containing 100 pupils, taught by a son of Kama-kau, assembled, and repeated every answer in the catechism without any prompting. It is but five weeks since their teacher first came.

9. Proceeded in the morning to Wai-chinu, on the sea shore. Here we found a large canoe belonging to Kamakau of Kaavaroa, which we procured for the remainder of our tour. Having engaged men to navigate it, early the next morning, round the southern point of the island, where the sea is always rough, and leaving our attendants behind, to come in the canoe, with the baggage, I proceeded with Puna, on foot, to Kalaie, the above mentioned point, where we arrived about sun down. Preached as usual in the evening.

The southern promontory of this island is very fertile, having a deep soil, which extends back to the mountain. But the S. W. point, situated 30 miles distant, is altogether barren and inhospitable.

Voyage up the Western Coast.

10. The canoe arrived this morning, when we embarked under the lee of the point, and immediately set sail. The trades blowing a fresh breeze, we placed a man upon the outrigger of the canoe to keep it down, and balance the weight of the sail on the other side. Our little bark glided through the water with great velocity, and, in a few hours, the whole of the south point of the island were out of our view, and the

more familiar scenes of Kona hove in sight. At 2 P. M. as we came along under the lee of the island, the wind died away, but left a rough and broken sea, against which, we were able to make but poor headway with our paddles. We put in at Kalahite for the night, having sailed 50 miles or more to day. In the evening, I preached to a large congregation of people in the school *ranai*.

11. Arose at 2 A. M. and got under weigh with a light breeze from land. Arrived at Kaavaroa just at the break of day. Called on Mr. Ely, where I heard, for the first time during my absence, from my family. Having taken a little refreshment, we sailed again, and arrived at Kairua at 10 o'clock, after an absence of 4 weeks; having travelled about 350 miles, and preached 30 times. In my whole tour the mercy of our covenant God was with me, and I have not been delayed an hour by ill health.

Geological Structure of the Island.

I am now fully convinced, that the whole of this island, in the interior, as also on its shores, is covered with lava. Even in those parts where a deep soil has been formed, either by the decomposition of lava and vegetables, or by alluvion, and also where large forest trees are now standing, there are the most evident marks in the rocks underneath, that they have been subjected to the action of intense heat in former days. The greater part of the interior of the island between the mountains, is one continued desert of black lava, producing little else but clumps of grass and shrubs that grow up in the crevices. The N. E. shore is more free from volcanic appearances, than any other part, yet even here, the rocks that overhang the sea, are full of dark cavities, whose inner surfaces give indication, that they were once in a state of fusion. Mr. Goodric, in digging a well at Hiro, passed through a stratum of earth to the depth of 10 feet, when he came to a bed of volcanic rock, which exhibited precisely the

same appearances that are presented on a bed of unmoved lava. There are plain indications, that the rocks at the bottom of all those numerous ravines on the northern shore, were once in a state of fusion. It is not improbable, that at some remote period of antiquity, the whole island exhibited one vast volcano, from the foundation to the tops of the highest mountains.

Present State of the Inhabitants.

It will have already appeared, from what has been said in this journal, that the present state of the people, is the most favorable that can be conceived, for the reception of Christianity, and the arts of civilization. Their heathenish superstitions are nearly, or quite done away, and the true God is acknowledged by them, as their God. The desire of obtaining a knowledge of the character and attributes of Jehovah, is every where manifested. Wherever the subject of religion is introduced, either in public or private, the utmost attention is paid to what is said, and no disposition to cavil or contradict is manifested. There are now on this island, upwards of *eighty schools* established, and in active operation, containing, at an average, 60 scholars in each school, (which, I believe, is less than the real number.) More than 4,800 pupils, in the course of the present year, we may suppose, will be qualified to read the New Testament with facility, in their own language. Wherever schools are established, the Sabbath is observed; all work is laid aside, together with every kind of diversion; the people assemble for prayer, wherever there is a teacher capable of leading in that exercise, and for hearing such remarks, as the teacher, or some other person present, is capable of making. Drunkenness is also suppressed by law, and a heavy fine imposed upon the transgressor. In my whole tour, I saw but one man intoxicated; whereas, two years since, it was a most common thing to see whole villages given up to intemperance.

Foreign Intelligence.

France.

PROTESTANT EVANGELICAL SOCIETIES.

In our number for October last, we inserted extracts from a letter written by Mr. Edward Robinson, then at Paris, giving some

account of the state of the protestant religion and religious institutions in France. Since that time the annual Reports of the Protestant Bible Society of Paris, the Society for Evangelical Missions among nations not Christian, and the Religious Tract Society,

have been received at the Missionary Rooms. These Reports were presented in April 1826, and give a detailed account of the state and proceedings of these Societies during the preceding year.

It cannot but cause great joy to those who feel the value of religion to themselves, and especially to those, who are engaged in advancing the Redeemer's kingdom, to see how the truths of the Bible operate on men of a different nation and language; producing the same mutual love among all those who bear the image of the Saviour, the same commiseration for the sufferings of men, the same desire for their salvation, and the same combined and strenuous efforts to promote it. It is interesting, too, to see that those in different parts of the world, who are aiming to promote the present and future welfare of man, resort to the same means,—the dissemination of Divine Truth; and that they are adopting the same methods, combining their efforts, giving all who are disposed opportunity to co-operate, and thus encouraging each other in their arduous, yet delightful labors.

The Bible Society.

The Protestant Bible Society of Paris, met in that city on the 12th of April. The marquis de Jaucourt, a peer of France, presided, and previous to the reading of the Report, addressed the Society in a speech exhibiting great devotedness to the Society, and enlarged views of its object, and the tendency of its efforts. Some parts of this speech show, that the spirit of toleration, and a desire to diffuse knowledge, especially religious knowledge, through all classes of the community, is prevailing even among the nobility. The following paragraphs taken from this speech, exhibit the views of the president.

Those only who are ignorant, forbid the study of the Bible, and those only who have not learned to look at it in the proper light, can mistake its benefits.

Those who oppose the distribution of the Bible, aim to render it useless to those numerous classes of men, who, ever since its translation into the language of the people, have derived from it the most precious treasures of light and truth. Their object in making this opposition is, to retain in their own hands the right of interpreting it,—a claim, against which, every real Christian ought most loudly to protest. Let us never fear, therefore, that, in promoting the objects of this Society, we shall suffer ourselves to be carried away by a religious zeal, which may conduct us into a perilous path.

After remarking on the peculiar importance of putting the Bible into the hands of the

young, of giving it circulation in all the elementary and Sunday schools, and enforcing this by the example of Protestants of preceding generations, who labored to make the faith of their children the result of deep and firm conviction, he says,—

When regarded in this light, the work of circulating the Bible, cannot but be ranked among the most important services, which we can render to our king and country.

The Report was read by Baron Pelet, one of the Secretaries. From the Report, it appears that 5,375 Bibles, and 6,106 New Testaments, were issued from the Society's Depositories, during the preceding year. The whole number of Bibles and Testaments, which this Society has distributed, during the seven years of its existence, is 61,414. The receipts of the year were 63,301 francs, and the expenses of the same period, 52,877 francs. The funds of the Society are increasing, as is the number of those who take an interest in its progress. It has about forty auxiliaries in the different departments of France; and small associations and committees in almost every protestant parish. The Female Auxiliary of Paris, raised 6,959 francs; and the Auxiliary, composed of protestant mechanics and laborers, raised 1,344 francs. It is stated, that, since the Bible has been circulated in the capital, the number of scholars in the schools has greatly increased, that new schools have been formed, and that the assemblies for public worship on the Sabbath are vastly more numerous. The protestant families in France, to which the Bible needs to be furnished, are estimated at 300,000.

The Tract Society.

The Religious Tract Society held its annual meeting on the 11th of April: 450,000 Tracts have been circulated by this Society, during the four years of its existence. During the last year, it put into circulation 127,386. Its receipts amounted to 5,259 francs, nearly double the amount of the preceding year. Its expenditures were 7,635 francs.

Its series embraces twenty-seven Tracts. It has also republished the Memoir of Keopulani, written by the missionaries at the Sandwich Islands, and first published in this country. This Society has also published a Christian Almanac, entitled "Almanac of Good Counsels," designed to be a vehicle of religious truth. To each day of the year, there is attached, in the calendar, a reference to some appropriate passage of Scripture, which, it is designed, parents shall, on that day, teach to

their children. Many, in various parts of France, are assiduous in forming Auxiliaries to this Society, and in distributing its publications.

The pious youth of the town of Guillonville, —says the Report of the Society,—go out on the Sabbath to the neighboring villages, assemble the protestant families which are scattered through them, and after having prayed and sung praises with them, they distribute Tracts.

Rev. Mark Wilks, while addressing the Society, laid on the table five sous, the avails of a basket of fruit sold by some poor children, who had been so affected by reading one of the Society's tracts, that they desired to offer these, as the only return which their poverty permitted them to make. A lady, he added, who listened to this story of the poor children, covered each of the five sous with a twenty franc piece. In these two facts he saw that the rich and the poor took equal interest in the labors of the Society.

(To be continued.)

WESLEYAN METHODISTS.

FROM the Minutes of the Eighty-third Annual Conference of the English Wesleyan Metho-

dists, held in Liverpool, during the last summer, we compile a few statistical notices with respect to that denomination of Christians.

Number of Members.

In Great Britain,	231,095
In Ireland,	22,514
In France, at Gibraltar, and at Malta,	243
In continental India and Ceylon,	637
In New South Wales and Van Dieman's Land,	160
In Africa,	408
In the West Indies,	
Whites,	875
Free blacks,	5,640
Slaves,	20,634—27,138
In British North America, including Newfoundland,	4,344
In the United States of America,—	
Whites, in 1825,	291,067
Colored people,	49,433
Indians,	704—341,144
Total,	627,669

Regular Travelling Preachers.

In Great Britain,	814
In Ireland,	138
In the Foreign Stations,	132
In the American connexion in 1825,	1,314
Total,	2,418

Of these, 118 are supernumerary and supernuated

AN ADDRESS TO THE PATRONS AND FRIENDS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Prudential Committee feel the necessity of coming before the public, and of stating distinctly, that great embarrassments must be experienced in conducting the operations of the Board, unless the receipts into the Treasury be very considerably augmented. This disclosure they make with the utmost frankness, and with the expectation that it will be well received, and will essentially aid in affording the desired relief. In similar circumstances heretofore, an appeal to the consciences and hearts of Christians,—to the generous sympathies of those who feel for the spiritual miseries of the heathen,—has never been made in vain.

It is quite possible, however, that the Committee have not presented the wants of the different missions under their care, and the claims of perishing nations, so frequently as they ought; and they certainly have not urged upon the professed followers of Christ the obligations involved in their profession, with that unwearied importunity and that impassioned earnestness, which the cause would justify, and the greatness of the interests at stake would seem to require. Nor have they, at any time, set forth the various cares, and solitudes, and responsibilities, of their station, as almoners of the charities of their brethren, in so full a manner, as many would think desirable. If they have erred in this respect, the error must be imputed

chiefly to a fear of making appeals of this kind so common, that they will lose their effect;—a result greatly to be dreaded. But whatever may have been their deficiencies, the Committee cannot reproach themselves with ever having set a low standard of Christian beneficence; or with ever having represented the claims of the heathen otherwise than as imperious, and as demanding the most strenuous, and persevering, and self-denying efforts. Nor have they forgotten the words of the Lord Jesus, how he said, *It is more blessed to give than to receive*; though a course of laborious industry and rigid economy, in order to furnish resources for sending the Gospel to the destitute, may seem hard to a mind not deeply imbued with the love of Christ, and of the souls for whom he died.

In judging of the measures pursued by the directors of missionary societies, it is to be remembered, that they have no resources but in the confidence, and continued patronage of the Christian public; and that a regard to the preservation of that confidence and the increase of that patronage, as well as to the necessities of the heathen, and the opening fields of missionary labor, would urge to a constant enlargement of missionary operations. It is a great mistake to suppose, that because a given sum, (sixty thousand dollars for instance,) was contributed in one year, the Committee may calculate with certainty on

the same sum being contributed the next year, with the understanding that they are not to enlarge the sphere of their operations, but to confine themselves to the field now occupied. It is much less difficult to obtain augmented resources, by presenting a rising and triumphant cause, than to secure the same income from year to year, on the avowed plan, that the same engagements, as in former years, will embrace all that is to be attempted. In a word, the missionary cause must rise, or it will be depressed; and if it should unhappily proceed long in a downward course, there is no such thing as making an adequate estimate of so awful a calamity, in its baleful influence on the spiritual condition of our race. To suppose such a thing, would seem a libel on our churches;—and we will not suppose it.

The Committee have always acted with the expectation, that the missions, the stations, the schools, the printing presses, the expenditures, were to be increased from year to year; and for the friends of missions to act with any other expectation, would appear to be an event of the most distressing kind, in its bearing upon the religious character and interests of this country.

In pursuing this course, however, when a reinforcement was sent to the Sandwich Islands in the autumn of 1822, the Committee were not fully sustained by the Christian public; and at the annual meeting of the year 1824, the Board was in debt *fourteen thousand dollars*. During the following year, this debt was nearly extinguished. In the mean time, the attention of the Committee was much directed to the regular organization of the Christian community, so that application might be made once a year, in the most systematic, respectful, and acceptable manner, to all friends of missions, who would be likely to regard the Board as the proper channel of their beneficence to the heathen world. The labor of effecting this organization required a more extended agency, than the Committee were able to employ; as it is extremely difficult for settled clergymen to leave the people of their charge, and as the pressing demand for young men entering the ministry, especially those who possess popular talents and high qualifications, is such as to preclude the possibility of obtaining a sufficient number of suitable agents to organize the friends of missions throughout our country, within a moderate period of time. Much progress has been made, however, in this great and necessary work. If it has not proceeded so fast, as the Committee could desire, it has nevertheless been cordially approved

by all classes of contributors to this great object.

While the regular expenses of the Board were necessarily going on, and before large resources could be derived from the new organization, a mode of remittance to India was proposed by Mr. Newton, a member of the Board residing there, which had several advantages to recommend it. The proposal was thought favorable, as, by opening a credit in India to be sustained by providing for drafts on London, time was gained for calling forth resources at home, the Board being relieved from the immediate charge of the Bombay and Ceylon missions. Accordingly, the Treasurer paid very little, during the last two years, for the support of those missions; and the principal expenses for the year ending with last April, have lately come upon the treasury. The expenses for the year ending with next April will come in due time; and, as the financial affairs of India have experienced a great change in consequence of the Burmese war, the mode of remittance must be changed as soon as possible, and money must be sent in advance for the support of the eastern missions. This change, taken in connexion with what was first stated, may make it very important and desirable to meet the expenses of the eastern missions for three years, in the course of a year or fifteen months; it being kept in view, that most of these expenses have been already incurred and defrayed in India.

Another occasion of embarrassment arises from the fact, that the Board has assumed the engagements of the United Foreign Missionary Society, which require large payments to be made, before the resources of those friends of missions, who contributed to the treasury of that society, can be called forth and rendered available. The Committee regard the union as a most happy event, and as likely to promote the missionary cause in a very high degree; but, as frequently happens in regard to the most useful measures, it is attended with a present inconvenience. Since the union was consummated in June last, debts of the United Foreign Missionary Society, to the amount of \$10,744 55 have been paid, beside the constantly recurring expenses of the missions transferred by that Society to the care of the Board; so that, in both these ways, more than \$16,500 have been paid, as a consequence of this union, after deducting all that has yet been received through the channels, which, as another consequence of the union, have been directed into the treasury of the Board. This estimate is

carefully made, and must be substantially correct. It is not here introduced by way of complaint; but as one occasion of the apprehended embarrassments; for, if these expenses had not been defrayed, payments to the same amount might have been made for the eastern missions. It should be said, moreover, that the Committee gladly anticipate the time, when the receipts from those friends and auxiliaries, who have come into a connexion with the Board by the terms of the union, will greatly exceed all the expense of the engagements thus assumed, and will continue to increase, with the increasing facilities of doing good, till the world shall have experienced a moral renovation. As an earnest of this pleasing anticipation, it is proper to mention the late organization, in the city of New York, auxiliary to the Board; in the formation of which, the munificence of individuals and the readiness of congregations were conspicuous. No avails of this organization have as yet been received, but substantial aid may soon be expected, and, as the amount cannot now be accurately ascertained, the readers of the *Missionary Herald* must be referred to future acknowledgments, in the monthly list of donations. A similar organization has recently been introduced into New Jersey, where it is hailed with the same cordiality as in other places; and nothing but a sufficient number of agents, who are well acquainted with the subject, and are able to present it clearly and forcibly, is wanting to secure the co-operation of numerous congregations, in all the older parts of our country, and in many of the new settlements.

Upon the adoption of an efficient system of rendering aid to missionary enterprises, much of their success must depend. But to afford immediate relief in a case like the present, it is necessary that those, who are sincerely friendly to the object, should spontaneously come forward with their liberal offerings, and not wait for the tardy process of making a regular and systematic appeal to all the members of the community.

From what has been said, it is plain, that a necessity exists for prompt and vigorous exertions. Even present engagements cannot be met, without a very considerable augmentation of receipts. And what shall said be of more extensive operations? and even of supplying the vacancies, which death has caused in the missionary ranks?

The dying address of Mr. Hall appeared to make a deep impression upon the minds of multitudes, in every part of our land; and the universal cry from all quarters has been, that

the Bombay mission must be sustained. Doubtless many have followed up their declarations by corresponding actions; and some instances of distinguished liberality, as a consequence of that forcible appeal, have come to the knowledge of the Committee. But how many thousands are there, who have given their admiring testimony to the burning eloquence and the irresistible arguments thus addressing them from the grave of a departed missionary;—and who have said, that the Board ought immediately to send aid to that bereaved band of laborers, and to employ the press and the schools, with new and redoubled energy, to reach the minds of *twelve millions* of immortal beings, now rendered more or less accessible to evangelical influence; and who, after this assent to the claims of the mission, and this pressing of duty upon the Board, have not contributed a single dollar to furnish the indispensable means of doing that, which, as themselves declare, ought to be immediately done? And how many thousands of others are there, who, after making similar declarations, have not, in any degree, increased their small, and irregular contributions, the measure of which was fixed under far other circumstances than now exist, and with less distinct views, than now prevail, of the greatness, and glory, and success of the missionary work? It seems peculiarly necessary, that all these persons should be distinctly informed, that the delay in reinforcing the Bombay mission, which has existed in past years for want of missionaries, is now likely to be prolonged for want of money. Is it possible, that this great, and wealthy, and highly favored American community, in which so many benign effects of the Gospel meet the eye and touch the heart every day, should not be able to send forth others to hold up the standard of the cross, when the hands which have sustained it through years of peril and of arduous conflict with the great adversary, have relaxed their grasp, not from fatigue, not from discouragement, but only in the last hour of dissolving nature?

And when the Committee look to the Sandwich Islands, and see the number of missionaries lessened as a consequence of sickness, so that some stations must probably be relinquished,—stations, where thousands of natives gladly hear the Gospel;—and when they hear the voice of other thousands, in every part of the islands, pleading for spiritual teachers, who shall bring the torch of salvation into their benighted borders;—and when the necessity of having a well organized Christian community, at the principal places on the

islands is considered, not only for the direct improvement of the natives, but to limit the pernicious influence, and restrain the brutal violence of outlaws from Christian countries;—when these things are brought clearly before the mind, and made the subjects of prayer and deliberate consultation, how can the Committee help feeling a strong desire to send a reinforcement thither, at the first favorable season? Such a season will return early next autumn. And shall these thousands, suffering under a complication of vices, which the Gospel alone can cure; sunk in a depth of degradation, from which the Gospel alone can raise them; held by Satan in a bondage, from which Christ alone can vindicate them;—shall they be left to perish without light and without hope, because the expense of sending and maintaining a few additional laborers cannot be borne?

Many contributors to the missionary cause may be disposed to inquire, "How shall we know when the present exigency has ceased; and when the Board is able to proceed, in supplying the missions now existing, without embarrassment and without anxiety; at least so far as pecuniary resources are in question?" This is a natural inquiry; and, for several reasons, it should receive an answer, which needs not to be repeated every month.

Although the Committee neither possess nor desire the power of directing or controlling the religious charities of their brethren, otherwise than by presenting unquestionable facts, sound arguments, and Christian motives; and although they do not presume, in any case, to fix the sum, which any one of their brethren should appropriate to these objects; yet they feel bound to state, that the present embarrassments will not be removed, unless the monthly list of donations, for several months in succession, shall show the average amount of receipts to be ten thousand dollars a month. And they have no hesitation in adding, that Christians in the United States, who have already patronized the missions of the Board, owe it to themselves to see, that the average of the monthly donations should never hereafter fall below that sum. There are in Great Britain three missionary societies, all relying upon the aid of those, who believe that men *must be born again, before they can see the kingdom of God*, and all intently engaged in sending the Gospel to the heathen. Each of these societies, for several years in succession, has received an annual income of \$150,000, gradually rising above that sum from year to year; and during

the year before the last anniversary, which included a period of pecuniary distress unparalleled in that kingdom, the contributions for supporting missions were augmented;—a grand exemplification of the firm hold, which this cause has gained upon the affections of British Christians. There are several other societies engaged in the same cause, promoting it with great zeal and success, and receiving a generous support. But of the three, to which special reference is had, it is believed that not one of them can depend upon the support of so numerous, or so wealthy, a community of Christians, as are to be found in the Congregational and Presbyterian churches of this country. Not one of them can appeal to so many well educated evangelical ministers, as are to be found holding the office of pastors of these churches; or to so many private Christians not bowed down under the weight of public burdens, and not straitened for the means of meeting their ordinary expenditures, as are to be found enjoying the ministrations of these pastors. Why then should American Christians be willing to follow, at so humble a distance, the noble example, which is set in the land of their fathers? Why should they not outrun, as they will soon be able to do, all that has yet been achieved by any single generation of men, since the age of the Apostles? There is, indeed, in some of our cities and towns, a little circle of devoted men and women, who would not suffer by a comparison with any similar portion of the British public even; either as to the extent of their benefactions, the perseverance of their efforts, or their pious attachment to the cause. But have professors of religion generally put forth their strength to this work? Have they labored for it, as for a highly valued object? Have they preferred the success of missions to their chief joy? Have they endeavored to enlist others in this noblest and most beneficent undertaking? Have their actions corresponded with their prayers, their professions, their pledges, or their avowed wishes and expectations? If all these questions could receive a satisfactory answer, there would have been such a supply of means, from the voluntary and cheerful offerings of the pious and the liberal, as would have conveyed spiritual life and peace into many lands as yet unvisited by the Gospel.

When the Committee ask for additional resources, it is proper to renew the assurance, which has always been implicitly given and understood, that the appropriations to meet the various engagements of the Board, are

made with a solemn and conscientious reference to the inquiry, *How can the most good be done, in the different fields of missionary labor, at the least expense? Or, How can the means furnished accomplish the greatest amount of good?*

In answering this inquiry, the Committee are doubtless liable to err; and it would be high presumption to suppose they have not erred more than once: but they can truly say, that they seek for information, with reference to this subject, from every quarter; that they endeavor to profit by experience; and that they are in the constant habit of asking for wisdom from above to guide them in discharging every part of their official trust.

After this frank disclosure, and this direct appeal, it is proper to recommend several measures, which, if generally adopted, will not only afford present relief, but give a new impulse to all the evangelical exertions in our country. These measures may be arranged under the following heads.

1. Let the organization of the friends of missions into associations and auxiliary societies, so far as it has been effected, be thoroughly pursued. In order to this, the annual collections should be made exactly at the proper time; that is, at the expiration of each year, reckoning from the date of the first payment. As the numerous associations were organized at different seasons of the year, the annual payments will be coming in, from different quarters, in the course of every month; so that a constant supply will be afforded. But delays, in reference to periodical claims of charity, are extremely natural. Their influence, however, on the whole system of operations, is depressing, and discouraging, to an alarming degree. All who are awake and alive to their duties,—(and who should not be awake and alive?)—ought not to indulge themselves in procrastinating an attention to these duties for a single day. It is an easy matter for a contributor to suffer his religious charities to fall into long arrears. But it is not an easy matter for a missionary among barbarians to live without food, when his supplies are exhausted; or without medicine, when he is sick; or without clothing, when his garments are worn out. It is a serious thing, for rising schools, in heathen countries, to be abandoned, for want of the accustomed means of supporting them; and for the press to stand idle, for want of paper, in the midst of a population clamorous for books.

While punctuality is urged upon the mass of contributors, in regard to their payments.

the secretaries, treasurers, and collectors will excuse the Committee for pressing upon them, with affectionate importunity, the great advantage of a punctual and exact attention to their duties. It surely will not be said, that the labor, and the care, and the exertion are too great. This is surrendering the whole cause at once. For if the resources of the Christian community cannot be called forth, with the aid of a simple and popular organization, they cannot be called forth without this aid; and if there is not public spirit enough to collect and concentrate the otherwise feeble and divided efforts of individuals, it would seem hardly possible to attempt any thing on a large scale for the salvation of men.

It should also be the constant aim of all, who justly appreciate this object, to increase the amount collected, till it shall have risen to a much higher standard, than has prevailed hitherto:—to a standard, which shall have been evidently formed, under the powerful influence of Christian principle, and with a steady reference to the eternal world.

2. Another proposal, which the Committee would respectfully make to their brethren, is this: that they should sit down, and deliberately ponder this subject, with reference to their past contributions. There are those, doubtless, nor is their number very small, who, after a particular scrutiny, will be confirmed in the opinion, that they have treated the cause of missions, as it becomes enlightened men and women to treat a great and noble cause, which has a claim upon their best affections, and demands their strenuous efforts. Are there not others, who must pass a different sentence upon themselves? and who cannot avoid the conclusion, that, for the accomplishment of a purpose dear to their hearts,—for obtaining a personal gratification,—they should cheerfully have given five or ten times as much, as they have contributed to send the Gospel to the ends of the earth? If any should be conscious, that this is the case in regard to them, does not the present occasion call for an immediate revision of the matter? And will they not deem it a privilege to make up past deficiencies by a prompt remittance, either through the established channels of communication, or directly to the treasury of the Board?

3. It may be fairly presumed, that, among the multitudes, who will read these paragraphs, there are not a few individuals, who have done nothing for the benefit of the heathen, or whose contributions have been so small, and so infrequent, as scarcely to be remembered; and who, notwithstanding, rank themselves

among the decided friends of missions, always praise the self-denial of the missionaries, and appear to rejoice in the good which is accomplished. Is this altogether consistent? If all the friends of missions were to limit their patronage to the expressions of warm attachment and cordial approbation, would not this be, in the language of Scripture, *to love in word, and in tongue, and not in deed, and in truth?* And would not the extinction of the light, which now begins to shine in so many dark places, be the immediate consequence? Let every person, then, who gives the sanction of his voice to the missionary enterprise, and has given nothing else, hasten to add the sanction of a spirited example.

4. Much is to be done, in the way of directing patronage to this object, by friends in their intercourse with friends, and neighbors with neighbors. How many are there, who could enlarge the circle of missionary influence, and enlist new strength in the cause, by simply making it as prominent a subject in conversation, as its dignity and importance deserve? In using such an influence, as is here recommended, there are no drawbacks,—nothing to detract from its salutary tendency, nothing to give pain on reflection, even in the most solemn circumstances, and in the hour of death.

To conclude, the design of bringing all men to the knowledge of the true God, and to faith in Jesus Christ, is so benevolent in its character, so distinctly authorized by Scripture, so efficacious in its bearing on the happiness of man, that it invites scrutiny, and is not afraid of the closest investigation. It boldly challenges

the support of all, who love the Saviour of lost men, or claim to be numbered as his disciples.

Boston, Jan. 26, 1827.

TUSCARORA MISSION.

THE Rev. Joseph Lane left Boston on the 25th of December, with his wife, and proceeded to the station among the Tuscaroras, in the western part of New York, where he is expected to reside. He arrived at the scene of his future labors early in January, and was gladly received by the principal men of the tribe.

FORMATION OF ASSOCIATIONS.

OHIO.—*Morgan Co.* Mc Connelville. Gent. Assoc. Rev. J. Hunt, Pres. Mr. R. Robinson, V. Pres. Dr. P. B. Johnson, Sec. Mr. J. Porter, Treas. 3 coll.—Lad. Assoc. Mrs. J. Hunt, Pres. Mrs. S. Davis, V. Pres. Mrs. C. Barker, Sec. Mrs. S. Stone, Treas. 3 coll. Aug. 16.

Licking Co. Newark. Gent. Assoc. Rev. S. S. Miles, Pres. Mr. J. Wilson, V. Pres. Mr. J. Reader, Sec. Mr. M. Moore, Treas. 4 coll.—Lad. Assoc. Mrs. S. S. Miles, Pres. Mrs. ——— Darlington, V. Pres. Mrs. Z. S. Woods, Sec. Mrs. A. Brin, Treas. 4 coll. Aug. 19.

Granville. Gent. Assoc. S. Winchell, Esq. Pres. Dea. L. Rose, V. Pres. Samuel Bancroft, Esq. Sec. Dea. L. Bushnell, Treas. 6 coll.—Lad. Assoc. Mrs. B. Cooley, Pres. Mrs. L. Bancroft, V. Pres. Mrs. H. Root, Sec. Mrs. Smeelley, Treas. 6 coll. Aug. 21.

Knox Co. Martinsburgh. Gent. Assoc. Wm. Mc Williams, Pres. Mr. J. Rogers, V. Pres. Mr. Wm. Mc Crery, Sec. Mr. J. Elliot, Treas. 6 coll.—Lad. Assoc. Mrs. E. Axtel, Pres. Mrs. M. Berryhill, V. Pres. Miss M. Mc Crery, Sec. Mrs. M. Mc Williams, Treas. 1 coll. Aug. 22.

Wayne Co. Wooster. Gent. Assoc. Dr. William Barnes, Pres. J. Patten, Esq. V. Pres. Mr. M. Culbertson, Sec. Thomas Cox, Esq. Treas. 4 coll.—Lad. Assoc. Mrs. T. Barr, Pres. Mrs. E. Patten,

A notice of other Associations, is again excluded by other important matter.

DONATIONS,

FROM DECEMBER 21ST, TO JANUARY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Hartford co.</i>	Ct. J. R. Woodbridge, Tr.	
Andover,	Mon. con.	8 16
Barkhamstead,	1st chh.	12 00
East Windsor, 1st so.	Mon. con.	15 09
	Rev. T. Robbins,	5 00
	N. so. for hea. youth,	
	at the west,	7 60
	La.	4 25
Glastenbury, 1st so.	Mon. con.	66 44
Hartford, N. so.	Mon. con.	10 81
	W. so.	20 37
	S. so.	73 00
Hartland, Miss P. Case, S; L. Case, S;		
for Bombay miss.		10 00
Marlboro',	Gent.	9 43
Simsbury,	Gent.	18 76
Suffield, 1st so.	Mon. con.	10 60
Wethersfield,	La. benev. read.	
	so.	12 00

Windsor, Wintonbury so.	Gent.	24 78
	A friend.	2 00—309 69
<i>Hillsboro' co. S. Vic.</i>	N. H. E. Parker, Tr.	
Amherst,	Fem. read. so.	7 75
Milford,	Gent.	32 15
Pelham,	La.	50—40 40
<i>Middlesex, Ct.</i>	C. Nott, Tr.	
Chester,	M. f.	5 00
	La.	8 24
	Mon. con.	5 00
East Haddam,	Gent.	37 07
	La.	25 07
Haddam,	La.	31 65
Hadlyme,	G. nt.	17 00
	La.	14 25
Killingworth, 1st so.	La.	6 21
Millington,	Gent.	15 15
	La.	20 25
	Mon. con.	2 25
North Killingworth,	Gent.	17 06
	La.	17 62
North Lyme,	Gent.	20 87
	La.	17 67

Saybrook, 1st so.	Gent.	31 85
	La.	25 78
	Fem. Hawaiian so.	20 00
2d so.	Gent.	32 25
	La.	30 49
3d so.	Gent.	15 06
	La.	8 26
Av. of \$3 Eagle Bank note,		60

Ded. Jersey Bank note,		435 87
New Haven city, Ct. C. J. Salter, Tr.		1 00—424 87
New Haven,	Mon. con.	9 20
	A friend,	50 00
Whitneyville armory,	Gent.	14 00
Wolcott,	Asso.	7 46—80 66
New Haven co. West, Ct. W. Stebbins, Tr.		354 91
New London, Ct. L. Allyn, Tr.		16 50
East Lyme,	Gent. and La.	42 40
New London,	Gent.	3 75
	Lodiv.	35 03
Stonington,	Gent.	51 00—148 68
	La.	E.

Sarthampton and neighb. towns, Ms.		E.
S. Phelps, Tr.		
Deerfield, Young men's pray. asso. to		
purchase Bibles,		23 00
Gorham,	A friend,	1 00—24 00
Orange co. Vt. J. W. Smith, Tr.		
Bradford,	Gent.	14 30
	La.	4 75
Brookfield,	Gent.	32 24
	La.	32 97
West Fairlee and Post Mills village,		
	Gent.	18 33
	La.	15 90
Williamstown,	Gent.	22 80
	La.	19 68—160 67

Windham co. Vt. D. Peirce, Tr.		
Cavendish,	Gent.	4 89
	La.	9 48
Hartford,	Gent.	27 83
	La.	53 00

(\$50 of the above to constitute the		
Rev. AUSTIN HAZEN an Hono-		
rary Member of the Board.)		
Ludlow,	Gent.	9 72
	La.	12 00
	Cent so.	12 78
Royalton,	Gent.	29 64
	La.	33 44

(\$50 of the above to constitute		
the Rev. JOSEPH TORREY an		
Honorary Member of the Board.)		
Springfield,	Gent.	14 00
	La.	24 43
Weathersfield,	Gent.	30 00
	La.	29 06

(\$50 of the above to constitute		
the Rev. JAMES CONVERSE		
an Honorary Member of the Board.)		
Windsor,	Gent.	28 00
	La.	35 23

(\$50 of the above to constitute		
the Rev. JOHN WHEELER an		
Honorary Member of the Board.)		
Woodstock,	Gent.	18 00
	La.	16 77

		357 67
Ded. expenses,		1 55—356 42

Windham co. Ct. E. B. Perkins, Tr.		
	Bal.	1 62
Ashford, Eastford so. La.		40 00
Brooklyn,	La.	21 25
	An indiv.	1 00
Killingly, Westfield so. La.		16 50
North Woodstock,	Gent.	33 45
	La.	26 07
	Fem. benev. so.	7 00
	Mon. con.	13 70
Plainfield,	La.	54 00
	Mon. con.	46 00

The above \$100 to constitute		
Dea. RINALDO BURLEIGH		
an Honorary Member of the Board.		

Fomfret,	Gent.	42 19
	La.	47 45
	Mon. con.	26 21
South Woodstock,	La.	15 33
	An indiv.	3 00
Thompson,	Gent.	8 60
	La.	28 01

West Woodstock,	Mon. con.	8 20
	La.	12 07
	An indiv.	5 00—457 03

Total from the above Auxiliary Societies, \$2,417 33

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Pa. Coll. in Rev. Mr. Steel's cong.		20 60
Amherst, Ms. Fem. for miss. so. 1st par.		32 00
Andover, S. par. Ms. Indiv. for Andover		
Jewish school at Bombay,		60 00
Auburn, N. Y. M. box,		5 60
Augusta, N. Y. First cong. chh. and so. mon.		15 39
con.		
Bangor, Me. An indiv.		3 00
Bedford, Ms. Mon. con.		23 66
Bethlehem, N. Y. Mon. con. for John Denni-		
son in Ceylon,		12 00
Boston, Ms. C. box of A. E. D. 229; Rev.		
O. Eastman, \$; a friend, 1; Mr. Whitney,		
for Pal. miss. \$;		13 29
Bridgetown, N. J. Fem. mite so. for ed. of two		
hea. youths,		27 06
Brooklyn, N. Y. Mon. con. in presb. chh.		80 00
Cambridge, Ms. A lady, for Pal. miss.		2 00
Cannonsburg, Pa. Contrib.		5 36
Chambersburg, Pa. S. Patterson, 7th pay. for		
Ard Hoyt in Ceylon,		12 00
Charleston, S. C. Rev. Prof. Dickson,		10 00
Charlestown, Ms. Relig. char. so. 20; fem.		
relig. char. so. 45.66;		65 66
Charlton, Ms. Cent so.		8 36
Cherry, N. Y. Mrs. A. Hubbell,		5 00
Cherry Valley, N. Y. Fem. cent so.		10 00
Clayville, Conn. Coll.		5 85
Clinton, N. Y. Fem. so. for Axel Backus and		
Isabella Graham in Ceylon, 11.50; mon. con.		
10;		21 50
Columbia, Pa. Fem. aux. miss. so. 15; m. box,		
1.53;		16 53
Concord, Vt. Mrs. S. P. Williams, 2d pay. for		
George Warner in Choc. na.		30 00
Constantia, N. Y. C. C. a thank off. for Pal.		
miss.		3 00
Cooperstown, N. Y. Mon. con. in presb. chh.		13 50
Cornwall, Ct. A friend,		1 50
Danby, N. Y. A friend,		1 50
Danville, Vt. Miss. so.		27 35
Dry Valley, Pa. Miss M. Long,		5 00
Edenzer, O. Rev. L. Robbins, for Maumee		
miss.		5 00
Emmets, Choc. na. D. Atwood,		3 00
Exeter, N. H. So. of young la. for wes. miss.		15 00
Forks of Whetling, Va. Coll.		9 00
Fort Meigs, O. Dr. Conant, for Maumee miss.		5 00
Franklin, N. H. A friend, for wes. miss.		10 00
Gallipolis, O. Asso.		8 00
Genoa, N. Y. A friend,		2 00
Genoa, N. Y. Mon. con. in 1st presb. cong.		10 00
Georgia, A planter's family,		18 75
Grafton, Vt. Mon. con. in cong. so.		13 00
Green co. Missi. Coll. in presb. chh. for		
Choc. miss.		30 12
Greenfield, O. Asso.		1 50
Hamp. Chris. Depo. Ms. Profits of agents		
for M. Herald, viz. Chesterfield, Rev. I.		
Waters, 5.24; Goshen, Rev. J. Wright, 2.62;		
Granby, H. Gridley, 6.11; Northampton, D.		
S. Whitney, 16.14; Norwich, H. Wright,		
1.75; South Hadley, P. Aiken, 10.03; South-		
ampton, E. Edwards, Jr. 6.54; West Hamp-		
ton, Rev. E. Hale, 12.21; Williamsburg,		
Rev. H. Lord, 6.11;		66 75
Hanover, N. Y. D. Barton,		12 00
Hartford, Pa. A friend.		1 00
Hillsboro, N. H. Fem. benev. so. 6th pay. for		
John Barnes Lawton in Ceylon,		12 00
Hornellsville, N. Y. Indiv. m. f.		4 00
Jackson, N. Y. Contrib. in sab. school, A.		
Van Tuyl, sup.		1 50
Jackson, O. V. S. 50c. S. S. 1; J. J. 25c.		
J. O. 25c. A. M. F. 1;		3 00
Jamaica, N. Y. Mon. con.		14 53
Kingsport, Tenn. F. A. Ross,		3 50
Kirkcunquoil Valley, Pa. E. end, Miss. so.		20 00
Lansburg, N. Y. A fem. friend, to con-		
stitute the Rev. SAMUEL BLATCHFORD,		
D. D. (now a life member of the U. F. M. So.)		
an Honorary Member of the Board, 20; mon.		
con. 60;		89 00
Lebanon, O. S. Kirkham,		50

Leominster, Ms. Mon. con. in Calv. so. to constitute the Rev. PHILLIPS PAYSON an Honorary Member of the Board, 50; sab. schol. for hea. chil. 5, 16; a little girl, for do. 1; 55 16
London, Eng. D. Simpson, an. sub. 9 33
Lewell, Ms. Mon. con. 21 00
Lyne, N. H. Contrib. in Rev. B. Perry's so. 12 00
Lynn, Ms. Mch. con. in Rev. Mr. Rockwood's so. 10 42
Marcellus, N. Y. Mon. con. 6 00
Marthboro', Ms. J. S. 12 00
Martinsburg, N. Y. An aged disciple, 1 00
Medford, Ms. Mon. con. in 2d par. 17 57
Middlefield, Ms. S. P. Fitch, m. f. 3 18
Milton, Vt. Fem. asso. 13 10
Milton, Pa. M. box of Miss H. Rees, 13 00
Monroe co. Miss. W. H. Craven, 5 00
Newburyport, Ms. Fem. Elliot so. for Elliot, 40 00
New Lebanon, N. Y. R. Woodworth, a revolutionary pensioner, 5 00
New-London, Ct. Sewing so. 20 00
New Shannack, N. J. Aux. for miss. so. 23 25
Newton, Ms. Mon. con. in W. par. 20 87
New Utrecht, L. I. Mon. con. in Reformed Dutch church, for John Beattie at Mackinaw, 23 00
Newville, Pa. Aux. so. 35 00
New-York city. Miss E. Thorburn, for Joseph McElroy at Mackinaw, 12; a young man, on reading Hall's appeal, 20; ladies of Broom St. Presb. chh. for Henry G. Ludlow and William Patton, 24; a lady, 5; ladies, 5; e. box, for Seneca Miss. Soc. fem. miss. clothing so. 35; coll. for Osage miss. 17; a fem. friend, 4th pay, for Charles S. Stewart at Harmony, 12; mon. con. in Bowery Presb. chh. 15, 25; unknown, 8; coll. in brick Presb. chh. for Pub. miss. 68; mon. con. in Wall St. chh. 35; scholars in school in Allen St. for hea. chil. 6; 263 10
Norfolk, Ct. J. Battell, 12; Mrs. S. Battell, 12; 24 00
North Adams and Smithville, N. Y. Aux. fem. miss. so. 10 00
Northfield, Ms. Mon. con. in trin. so. 3 00
Norway, N. Y. Mon. con. 12 00
Norwich, Ct. J. Huntington, a bal. 80
Ogden, N. Y. Mon. con. in cong. chh. 10 00
Oneaga, N. Y. Fem. cent. so. 6; coll. 8; mon. con. 6; to constitute the Rev. HORATIO JONES LOMBERD, (now a life member of the U. F. M. So.) an Honorary Member of the Board, 20 00
Oxford, N. Y. Mon. con. 27; Rev. ELIJAH D. WELLS, (now a life member of the U. F. M. So.) to constitute him an Honorary Member of the Board, 20; 47 00
Paris, N. Y. E. and G. P. Judd, 5 00
Parma and Greece, N. Y. United mon. con. 9 23
Philadelphia, Pa. Mon. con. in 7th Presb. chh. 34 46
Pin Creek, Pa. Fem. miss. so. for wes. miss. 31 00
Portland, Me. Mon. con. in 3d cong. chh. to constitute the Rev. CHARLES JENKINS an Honorary Member of the Board, 50 00
Portsmouth, N. H. par. N. H. Mon. con. 31 23
Putney, Vt. Asso. 25 69
Reading, S. par. Ms. Fem. retrench. so. for Brainerd, 11 69
Ripley, O. J. N. C. Soc. T. S. W. Soc. 1 00
Rochester, Ms. Fem. mite so. in 2d par. 13 00
Rochester, N. Y. H. ELY, (which constitutes him an Honorary Member of the Board,) 100 00
Rome, N. Y. Mon. con. in Rev. Mr. Gillet's cong. 22 28
Romulus, N. Y. Miss. so. 17 00
Roxley, Ms. 1st par. mon. con. 7; fem. ena. so. 4; for west. miss. 11 00
Salem, Ms. Fem. in Tab. chh. for Samuel Worcester at Brainerd, 30 00
Salem, N. J. Mon. con. in presb. chh. half coll. in 1826, 9 70
Saratoga Springs, N. Y. Chil. in sab. school for Fayette Shaperd at Mackinaw, 7 00
Savannah, Ga. Miss. so. bal. for support of the late Rev. P. Fisk, (prev. rec'd. \$3,945) 300 00
Saybrook, Ct. A Clergyman, a marriage fee, 5 00
Southbridge, Ms. Mon. con. 5; fem. so. 9 50; 14 50
Spring Creek, Aux. so. 10 00
Strongsville, O. H. W. Salen, 1 00
Three Springs cong. Va. Coll. 13 05
Townshend, Vt. Mon. con. 12 00
Trenton, N. Y. N. Gurney, 5 00
Upper Red Hook, N. Y. ROBERT GOSMAN, (which constitutes him an Honorary Member of the Board,) 100 00

Upton, Ms. Contrib. on thanksgiving day, 27 12
Utica, N. Y. Mon. con. 23 93; e. box, 50 c. 24 43
Vernon Centre, N. Y. Mon. con. 20 00
Wappingers Creek, N. Y. Mon. con. 5 00
Warren, Vt. Mon. con. 432; m. f. 50 cts. 6 00
L. M. Kent, 1; a friend, 18 cts. 6 00
Washington, N. H. For Cyrus S. John S. and Sophronia S. at Mayhew, 50 00
Washington City, Rev. R. R. Gurley, 3 00
Watertown, N. Y. R. C. 2d. pay. for Charlotte Bradley at Mackinaw, 12 00
Wellsburgh, Va. Coll. 5 00
West Alexandria, Va. Coll. 9 25
Westboro, Ms. Mon. con. 33; char. help. so. 70; 103 00
Westfield, Ms. Fem. union so. for a child at the Sandw. Isl. 30 00
West Liberty, Va. Coll. 7 25
West Springfield, Ms. Gent. benev. and miss. so. for wes. miss. 33 00
West Union, O. Asso. 4; D. P. W. 1; 5 00
Wethersfield, Ct. Fem. mite. so. for the Wethersfield school at Bombay, 30 00
Weymouth, Ms. Mon. con. in S. par. 14; Fem. read. and relig. ehar. so. 5th. pay. for Betsey Bolcom Tyier at the Sandw. Isl. 14, 28 00
Wheeling, Va. Coll. 4 19
Windham, N. H. Fem. cent. so. 3 12; J. Curtrie, 1; for hea. chil. 4 12
Woodstock, N. par. Vt. Mon. con. 30 70
Wrentham, Ms. A friend, to constitute the Rev. ELISHA FISKE an Honorary Member of the Board, 50 00
Wythe co. Va. A friend, 5 00
Unknown, C. box, 5, yearly contrib. in the family of a clergyman, 25, a friend, 5, 35 00
Amount of donations acknowledged in the preceding lists, \$ 5,419, 81.

III. LEGACIES.

Bombay, India, Rev. John Nichols, late Missionary, by P. Shaw of Beverly, 100 00

IV. DONATIONS IN CLOTHING, &c.

Andover, Ms. A box, fr. wes. miss. so. for wes. miss. 31 25
Bath, N. Y. A roll of flannel, fr. fem. miss. so. for Seneca, 1 27
Brownhelm, O. Clothing, fr. ladies, for Maumee miss. 34 80
Choctaw nation. A horse fr. J. S. McDonald, for Mayhew, 50 00
Clatsone, Ala. Sundries fr. indiv. for Rev. C. Kingsbury, 47 71
Harford, Pa. A box, &c. fr. read. so. for Maumee miss. 47 71
Harford, Ct. Two boxes, for J. Ely at the Sandw. Isl. 30 00
Hinsdale, Ms. A bundle fr. ladies. 30 00
Medfield, Ms. A box, fr. fem. char. so. for Dwight, 30 00
Middletown, Ct. Aux. so. clothing fr. la. asso. in Hadlyme, 7 00
New York City. A box, fr. ladies of Ref. Dutch chh. in Garden St. for Seneca, 33 00
Onondaga Hollow, N. Y. A box, bundle &c. for Maumee miss. 33 00
Paxton, Ms. Boots, fr. H. Morse. 1 00
Reading, S. par. Ms. A small bundle, fr. fem. retrench. so. for Brainerd, 1 00
Saratoga Co. N. Y. A box, fr. fem. miss. so. for Seneca, 23 00
Spencer, Ms. A box, fr. literary and ehar. so. for Dwight, 23 00
Thetford, Vt. A box, fr. ladies in 1st. cong. so. Torrington, Ct. A box, fr. ladies. 23 00
Uxbridge, Ms. A box, fr. females, for Mrs. Bingham at the Sandw. Isl. 23 00
Weathersfield, Vt. Cloth fr. young la. so. 13 00
Woodstock, Vt. A roll of cloth fr. P. Sampson.

Committed to the care of Dea. A. Thomas, Utica N. Y.
Boonville, N. Y. A bundle, fr. ladies, for Mackinaw.
Trenton, N. Y. A feather bed fr. L. Younglove, for Tuscarora miss. 27 yds. blanketing, fr. indiv. for Mackinaw mission.
Unknown. A box of books, for do.

Note. The sum of \$42.24 acknowledged in the Herald for October last as from **Townshend, Vt.** received from the Fem. cent. so. in **Townshend, Ms.**